

6
R.
Th' **EXETER GUIDE** to
both temporal **HAPPINESS** and eternal.

Being a
very compleat **MANUAL** and convenient
(*Before, At, and After,*) for
The **FEAST** of **FEASTS**.

In III Parts;

Together with an *Epistle, Preface, and Introduction,*
Appendix, Almanack, and Addition.

The Whole shewing how to lead a holy and comfortable *Life*;
be a constant and worthy *Communicant*; and dy an easy and
happy *Death*. Interlaced with *Chronological, Historical, Poeti-*
cal, and Proverbial passages.

THE more it invite; in hopes that he who buys
Will turn delight into a Sacrifice.

Useful / edifying and convincing to all **Sects** of **Christians**.
IN six Volumes. Each A different Tongue speaks;
Is English, French, High-Dutch, and Low,
Portuguese and Italian also.

BY a Church of England man; a Gentleman born, [*descended from the
eldest line of a very ancient Saxon and Norman-Family, restored to their
Lands in England by King William the Conqueror, since which has e been
22 Generations, without any blot in their Scutcheon. C. 1571 years.*
Knights, 1 Bishop, and
a Traveller; a Linguist; a Native and a registred Freeman of the well
built, plentiful, healthy and pleasant City of **EXETER**, and County
of **EXON**; half a mile long, and one third of a mile broad within the
walls; one of the 4 Chambers of England; one of the [5] *Cinque-Ports*;
a Bishop's See; an Earldom; the only Staple for Serges in Great Britain;
and a Place of great Trade: Has 2 Weekly Markets, and 5 Yearly Fairs;
5 Outgates, and 6 within; a Guildhall, a Prison, a Bridewell, a great
Conduit, a Corn and a Serge-Market, 2 Latine-Schools and 2 Hospi-
tals, a Cathedral and 15 Parish-Churches and a Chappel in the City; and
4 Churches and 2 Chappels in the 4 large Suburbs: Is govern'd by a
Mayor and Aldermen, having a Sword-bearer with the Cap of Mainte-
nance, &c; also by a Recorder, Sherrifs, &c. Has a very ancient Castle
within the Walls, (*but out of that County,*) on the North-East, with a
Chappel in it, where th' Assizes and Sessions for *Devonshire* are held,
and the County-Jayl hard by it; and a fair, high, long stone Bridge on
the West, over the River Exe; (*the middle of which parts it from a large,
rich Village and Parish, with a Church, a Ward, and a Bridewell, call'd*
S. THOMAS th' Apostle, in Devon.) See more after th' *Epistle*.

Omne tulit punctum, qui miscuit utile dulci.
Nothing is pleasant that wants Variety.

EXON, Printed for *Joseph Anthony*. MDCCXV.



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EPISTLE — *The Character of a True Church of England Man.*
PREFACE — *How this Manual may be helpful to Christians of all Persuasions.*

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THE Character (not of a High Church-, nor Low Church-, nor Moderate Church-, but) of a True Church of England-Man.

1, A Church of England Man is one that heartily, and effectually Believes in God the Father, Son, and Holy Ghost, and leads so regular a Christian Life, that he has a Right to, and is Qualify'd for, and live's in constant actual Communion with the Church of England, and is zealous to communicate in all her Publick Religious Offices, Prayers, Reading, Praises, and Sacraments; not only on *Sundays* but also on all the *Feasts* and *Fasts*, and other solemn Days appointed by the Church, as well when there is not, as when there is a Sermon. 2, A Church-Man is one who is true to the Interest both of Church and State as by Law established; I say, both Church and State; for it has ever been, and I hope always will be the Glory of the Church of England that all her True Sons are very Loyal Subjects. The Church of England teaches her sons, when they observe any Defects in their Governors, Ecclesiastical or Civil, to conceal, lament, and excuse them, and all out of a Dutiful Regard to the Character they bear. But to expose Failings where they are, or to make, em where they are not, God be thanked, was never any part of the spirit of our Church. It always instill'd more Loyal and Religious Lessons. 3, A Church of England Man is one who takes the Measures of his Behavior, as a Son of the Church, from the Rule that our Church her self has laid down for his Direction, in her Liturgy and Rubrick, her Articles, Homilies and Canons. This, as grounded in Scripture, our great Rule, is the Path that our Constitution has mark'd out; and they who walk in it (that is, who worship God, and obey their Superiors in such a manner as these prescribe,) are truly Church-Men. 4, A Church Man is one who governs himself by Principle, and not by th' uncertain turns of Humor, or Interest. He will not be zealous for Monarchy and Episcopacy at one time, and at another fall in with measures for diminishing the just Prerogative, and depressing his Ecclesiastical Superiors. Nor will he turn Advocate for the Popular Election of Bishops, when he finds his Aims not so likely to succeed at Court. In short a Church-Man is uniform under all Governments; and is not to be drawn by private Animosities and Resentments from pursuing Methods that really are, and himself has all along declared to be, the supports of our Constitution

Constitution, and the Foundation of Peace and Order in Church and State. 5. A Church of England Man must signify one who is for preserving th' *Essential* Constitution of the Church. Now the Constitution of the Church of England is the same that has been the constitution of the *Catholic Church* ever since th' *Apostolick* Age, or as long as we have any Authentick Records of the Church; *that is*, The Government of the Church is in *Bishops*, with *Presbyters* and *Deacons* under'em. Ours is a *National Church*, and divided into two *Provinces*; each Province has a *Metropolitan*, with a Superior Jurisdiction over all the Bishops and Clergy of his Province; which some think an *Apostolical*, but, it is certain, is a very ancient constitution of the *Catholic Church*.

My son, fear thou the LORD, and the King: and meddle not with them that are given to change. Prov, 24. 21.

— H. — Y.

FROM my Compting-House in AMSTERDAM [which from a very small fishing Village was augmented and inclosed with planks the first time Anno 1342; the 2d. time Ao. 1400, with brick walls; the 3d. time Ao. 1482, and strengthened with earthen banks within the brick walls; the 4th. time Ao. 1585, the 5th. time Ao. 1612; and the 6th. time Ao. 1664, and moated about as it is at present; 2 miles, 6 furlongs broad on the River Y, and 5 miles more the circular Walls about it, and 1 mile, at broadest, from the river to the wall. Of th' EXCHANGE (228 feet long, 110 feet broad within the walls, all English measure,) the first stone was laid 29th. May 1608, N S. and the first meeting there was on the 1st. August, 1613. Is now the chief City in the 7 united Provinces, of the NETHERLANDS, and one of the most celebrated Emporiums of the Universe.] Monday 18 April, O. S., 29 N. S.

Anno Creationis Mundi	-	-	-	-	-	-	5789.
Redemptionis	-	-	-	-	-	-	1715.
Nativitatis meæ, Exoniæ,	-	-	-	-	-	hodie	36.

Of the Building of EXETER [which held out against the SAXONS 455 years, till K. ETHELSTON the Saxon Monarch took it, (who was a comely, sober, warlike and active Prince, of a graceful behavior, and excellent Parts, of great Fame and Interest with the chief Princes of Europe, married 3 of his sisters to 2 Kings, and the Emperor's son, succeeded his Father ALFRED about Ao. 925, at 30 years old, reduced the DANISH Rebels, overrun SCOTLAND, made the WELCH do homage, and pay him an yearly Tribute, reigned 15 years, and was buried at MALMSBURY, in Wiltshire,) and against the NORMANS till part of the Wall fell down of it self; and withstood three Sieges since, viz. Of th' Earl of Devonshire in the broils between the Houses of YORK and LANCASTER; Of th' Impostor Perkin Warbeck in K. HENRY VII. Reign; And of the Cornish Rebels in fidelity to K. EDWARD

VI, from which time to this it has flourished in Wealth]	2819.
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* Both made by our late Glorious Q. ANNE, Who Reigned 13 years and half, less 1 Month and 1 Week. Dyed the 1st. August 1714, in the 52 year of her Age.	
Of the Reign of his present Majesty, K. GEORGE, the 115th. Monarch of SCOTLAND, the 5th. of ENGLAND, the 8th. of both, and the 2d. of GREAT BRITTAİN United,	1.
Which God prolong, with Peace and Happiness to him & his Subjects; He feeding them (like King David) with a faithful and true heart; and ruling them prudently with all his power. Psalm 78. 73.	

AS a House can't be built unless the Foundation be first laid: so no more can Religion stand except it be first Grounded upon the certain Knowledge of God's Word. For if we Know not God's Will, we can neither Do, nor Believe the same, and till we understand our Misery by Nature, we shall never seek Remedy by Grace. Worldly Business can't be well done but by them that have skill therein: and yet in Temporal things a Man may do much by the Light of Nature, but in Divine and Spiritual matters, and Religious Mysteries, the more Men rely upon Natural Reason, the farther they are from comprehending Spiritual Truth. 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* And to such God will say, (*how knowing and learned soever otherwise,*) as in Isaiah 27. 11. *It is a people of no understanding, therefore He that made them will not have mercy on them, and He that formed them will shew them no favor.* But Psal. 15. 14. *The secret of the LORD is with them that fear Him, and He will shew them his Covenant.* Wherefore, fellow Christians, who shall light on this MANUAL, of whatever Opinions you are, let no prejudice against th' Author, (*if you shou'd happen to know, or hear of him,*) or his Religion hinder you from taking the best Information you can of your Duty, in order to your both temporal HAPPINESS and eternal, by deliberately and seriously perusing this whole Tract, with an unbiass'd Mind, and full Resolution presently to reduce to Practice all it convinces you of to be so. S. John 7. 17. *If any man will do his Will, he shall know of the Doctrine whether it be of God.* Of the composers of the Form of Administration see Part 2. ch. 2. §. 11. All th' other Prayers were penn'd by some of the learnedst Divines of our Church, so not likely to be exceeded Extempore; and as to their being Forms see Part 3. ch. 7. §. 5. 6. 7. and ch. 3. §. 3. at th' end: but to those who can't digest even the Lord's Prayer because 'tis a Form, they may be very helpful, by furnishing'em with proper matter for their extemporary expressions on several occasions: at least the Doctrinal parts of 'em will be instructive to all. And the 2d. Chapter of the 2d. Part, tho' seemingly adapted to ours only, may be generally very useful and edifying to other Communions, by assisting them in their Meditations, Prayers and Praises, at that most holy Ordinance (*which is in no Church so solemnly, pertinently, and devoutly celebrated*

brated as in ours,) to more proper expressions, and raised affections, than their own memories and inventions can ordinarily and continuedly produce during the whole Action. The Rest I have carefully extracted, and nicely abbridg'd out of many Volumes of the most learned orthodox Divines of the purest of Churches, and, *being mostly practical Truths,* I presume will be slighted by none but those who vainly fancy avoidable ignorance to be a good plea for their Neglect. And I doubt not but we shou'd have many more good Members of our Church, did not *some* Administer this Sacrament so seldom, and *others* lack a help for a regular Weeks exercise after it; (*in which the Press is very deficient, I not having met with above 2 or 3 in all the Books I have read, tho' I think few on that subject, either by Church-men or Dissenters, have escaped my sight,*) these two Defects very much weakening the zeal, and cooling the flames of Love and Desire which were inkindled, and also increasing the Task of Preparation, and, *by consequence,* th'unwillingness of setting about it: as all things for want of Use grow more troublesom. And in many of the Daily Devotions in other Books for the Week before, some necessary Points are omitted, and the Divisions too unequal; and the Directions and Meditations at the Altar, not to be used without loss of time, and a disturbance, by turning so often from the Common Prayer to that Book, and from that to the Common-Prayer-Book: all which is herein amended, the very words, actions, and gestures at the Lord's Table being added, with proper Directions, Meditations, and Prayers all along, in their due places, and that in the fair, large character of the *first part of the Title page,* and every Day's Exercise, both before and after, of an equal shortness, and all needful matter fully and plainly inserted, with th' addition of an *Introduction, Appendix, and Kalendar,* for our godly Deportment at all other times, to be alwaies in a readiness. All which, I hope, will encourage the general, constant, and devout Use of it.

A short Prayer to that purpose,

And vouchsafe, O Lord, to me, and to all that shall peruse this Book, th' illumination, and assistance of thy Holy Spirit, to understand and practise those things which are faithfully declared therein, according to thy Mind and Will. And work in all our hearts most devout affections to our Blessed Savior, and to that Commemoration of his sacrifice which He has ordain'd for our increase in faith, & love, & holy obedience. Amen.

Th' Introduction to the Feast of Feasts

Fifteen days SACRAMENTAL DEVOTIONS, for a Member of the CHURCH OF ENGLAND especially; *but may serve for all other Christians, as in the Preface.*

IN THREE PARTS.

AGREEABLE to the Doctrine of the learnedst Orthodox Divines of that True, Ancient, Christian, Catholick, and Apostolick Church; in a regular and brief Method, plain to th' Understanding, and easy to the Memory of a mean Capacity; very helpful to Qualify ones self Before and to know When one is fit t' approach the Lord's Table, and how to demean ones self There, and Afterwards.

Th' INTRODUCTION to the Feast of Feasts.

ONE thing Premised, to be perused in the Closet, as well as read to the Family, till we get it so imprinted in our Minds that we never fail to Act accordingly.

MEMORABLE the Sabbath Day, to keep it holy. *Exod. 20.8.*

Section 1. AS a holy Life is the best Preparative to a happy Death: so is it likewise to a Worthy and Comfortable Reception of these dread ful Mysteries. Which holy Life we can't attain to, without a due and constant Observation and Practice of keeping holy the *Christian Sabbath*, or *Sunday*, or the *Lord's Day*, as well as ordering our Conversation aright on other Days, as in th' Appendix. It is call'd the *Sabbath-day*, because We Rest from the Works of our ordinary Calling, and all other Worldly employments, and Dedicate it to th' immediate Worship of God, whose *Service is perfect Freedom*; and 'twas call'd *Sunday* by the *Heathens*, because they dedicated it to the *Sun*, and we may properly retain that Name, because Consecrated by *Christians* to th' Honor of our Savior, the *sun of Righteousness*, that arose [on this day] *with healing in his wings*. *Mal. 4. 2.*, and 'tis call'd the *Lord's Day*, because Instituted in Memorial of the Resurrection of *Christ*, Who is *Lord of the Sabbath*, *S. Mark 2. 28. S. Luke 6. 5.*

Of keeping holy every *Lord's Day*.

The Command.

§. 2. ALMIGHTY God will have Himself worshipp'd both Daily in a *Secret* manner by every particular Person in the *Closet*, and *Privately* by the whole *Family* together; and also every *Seventh Day* in a more *Publick* sort by all the Godly assembled in a *Visible Church*, that by this Means He may be known, not only to be the God and Lord of every single person, and

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Family, but also of the whole Universal World. Whatsoever Worship God requires of any *One* alone; the same He requires also of *All* met together as *One*; being God of the *Body*, as a *Church*, as well as of any one *Member*, as a *Christian*. This was one of the *Ten Commandments* which God spake with his own Mouth, and twice wrote with his own Fingers in Tables of Stone, to signify their *Authority* and *Perpetuity*; and placed this Commandment in the Midst of the two Tables, because the keeping of *It* is the best help to the keeping of all the rest. And God has bound us to the keeping of *this Commandment* with more forcible Reasons than to any other; I. Because He did foresee that irreligious Men wou'd either more carelessly *Neglect*, or more boldly *Break* this Commandment. II. Because on the Practice of *This*, the keeping of all the Other Commandments depends; which makes God complain that *all* his *Worship* is neglected, or overthrown, when the *Sabbath* is either neglected, or transgress'd. It wou'd make a man amazed to consider how oft, and with what zeal, and Protestations, and Promises God requires *All* that wou'd be his People to sanctify the *Sabbath*; yea, how the God of *Mercy* threatens, and *Mercilessly* punishes the Breach thereof: *to wit*, of the *Seventh-day Sabbath*, injoyn'd in Memory of God's *Resting* from the Work of the *Creation* of the World, till *Christ's* Resurrection, (*whereof we have many Instances in th' Old Testament*;) and of this *First-day's Sabbath* ever since, appointed in Memorial of the Son of God's *Rising* from the dead, and thereby *Compleating*, and *Ceasing* from the Work of the *Redemption* of the World; of which *Judgments* whole Volumes are written, but I shall here insert only *Two*, within 12 English miles of my Native Place. TIVERTON, in DEVON, was often admonished by her Godly Preacher that God wou'd bring some heavy Judgment on that Town for their horrible Profanation of the *Lord's Day*, occasion'd by their Market on the Day following; not long after his Death, on *Monday the 3d. of April 1598*, God consumed, by a sudden and dreadful *Fire*, the whole Town, except only the *Church*, the *Court-house*, and the *Alms-houses*, or a few *poor People's* dwellings: where were seen 400 Dwelling houses all at once on fire, and above 50 persons perished in the Flame. And on *Wednesday 5 August 1612*, the whole Town was again Burnt to ashes, except some 30 houses of *Poor people*, with the *School-house*, and *Alms-houses*. But afterwards

wards the Market-day was changed from *Monday* to *Tuesday*, to remove all occasions of profaning the *Lord's day*. And hardly any one came to the *Gallows* in *England*, but the Breach of the *Sabbath* occasioned his Ignorance, and was the first cause of his being misled into Evil courses, as many have there Confess'd. Which may sufficiently seal unto them, whose hearts are not fear'd, how wrathfully Almighty God is displeas'd with them who are wilful Profaners of the *Lord's Day*. And I heartily wish that *AMSTERDAM* (for the same reasons) may speedily alter her *Monday's Market*; and also leave off turning the *Sunday* into a *Sin-day*, and that *Holy-* into a *Play-day*, as too many do, (the sight and hearing whereof has exceedingly griev'd me these 15 years, 2. S. Peter 2. 8.) by crying about and sitting in the streets and Boats with things to Sell, Opening Shops, Working, and Travelling by water and by land, upon Business, and for Diversion on *Sundays*; and taking their Pleasure in Waggon, Sheafes, Boats, Narre-sleas, Ice-sleas, and upon skaats; and at Taverns, Coffee- and Tipling-houses, Bear-bairings, and other Plays; and Children Playing in the streets, swimming, &c; All this Before and After, and not seldom During the Church-times, Tho' not allow'd; and Men and Women at Night singing, Dancing, and Frolicking about the streets; and that All may, after the Publick, betake themselves to their Private and Secret Devotions at home, giving God that Seventh part of their Time, which He requires who gave them all they have, (as in *England* is Injoyn'd and Observed,) lest by Fire, or else by Water, she shou'd be destroy'd. Which God forbid! see more Part 3. ch. 3. §. 4. Append. §. 35. beginning. God plagues some in this life, to show how He'll punish all wilful Transgressors of his *Sabbaths* at the Last-day. It's plain by the whole New-Testament that th' Apostles and all the Christians, as well as the Jews, held the Fourth Commandment to be the Moral and Perpetual Law of God; and the whole Christian Church by a Universal Consent, ever since th' Apostles time, has still held the same; and the keeping the *Sabbath* on the First Day of the week to be th' institution and Practice of Christ and his Apostles; all concurring in Observing This Day, notwithstanding their great differences in other matters. By the XIII Canon of our Church, Anno 1603. in the 1st. year of K. JAMES I. of *England* [and VI of *Scotland*], and their 108th. King, WHO was placed on that Throne 25th. July 1567, being little above a Year old, and upon notice of Q. *Elisabeth's* death proclaimed

med at Edinburgh 31th. March 1603. King of Scotland, England, France, and Ireland, and crown'd at Westminster on S. James's day following, and was the first Monarch of England and Scotland together, was a Prince of great Learning and Judgment; and of the Royal Families of England and Scotland too; both by Father and Mother, and Died in the 23d. year of his Reign over both, and in the 59th. year of his Age.] is injoyn'd the due Celebration of *Sundays* and *Holy days*, as follows, All manner of Persons within the Church of England, shall from henceforth celebrate and keep the *Lord's day*, commonly called *Sunday*, and other *Holy-days* according to God's holy Will and pleasure, and the Orders of the Church of England, prescribed in that behalf; *that is*, in hearing the Word of God read and taught; in private and publick Prayers; in acknowledging their offences to God; and amendment of the same; in reconciling themselves charitably to their Neighbors where displeasure hath been; in oftentimes receiving the Communion of the Body and Blood of Christ; in visiting the poor and sick; Using all godly and sober conversation. And by an Act of Parliament made Anno 1677, in the 29th. year of K. CHARLES II. [WHO Reigned 36 years, and was a very great Promoter of Learning, and Incourager of Artificers,] Chap. 7, for the better Observation of the *Lord's Day*, commonly called *Sunday*, was Enacted thus, (*which is still observ'd, and I hope will be to the World's end, to his everlasting Glory, and the Nations Happiness,*) That all the Laws Enacted, and in force concerning the Observation of the *Lord's Day*, and repairing to the Church thereon, be carefully put in Execution: And that all and every person and persons Whatsoever shall on every *Lord's Day* apply themselves to the Observation of the same, by exercising themselves thereon in the Duties of Piety and true Religion, *publickly*, and *privately*. And that no Trades-man, Artificer, Workman, Laborer, or other person whatsoever, shall do or exercise any worldly Labor, Business, or Work of their ordinary Callings upon the *Lord's Day*, or any part thereof, (*Works of Necessity and Charity only excepted;*) and that every person being of the Age of 14 or upwards, offending in the Premises, shall for every such offence forfeit the sum of five shillings; and that no persons whatsoever, shall publickly cry, show forth, or expose to Sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chattels whatsoever, upon the *Lord's Day*, or any part thereof, upon pain that every person so offending, shall
forfeit

the Feast of Feasts.

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forfeit the same Goods so cried, or showed forth, or exposed to Sale. That no Drover, Horse-courser, Waggoner, Butcher, Higler, their or any of their Servants, shall Travel, or come into his or their Inn, or Lodging upon the *Lord's Day*, or any part thereof, upon pain that each and every such Offender shall forfeit Twenty shillings for every such offence; And that no person or persons shall Use, Imploy, or Travel, upon the *Lord's Day*, with any Boat, Wherry, Lighter or Barge, except it be upon extraordinary Occasion, to be allowed by some Justice of the Peace of the County, or Head Officer, or some Justice of the Peace of the City, Borough, or Town Corporate where the Fact shall be committed, upon pain that every person so offending shall forfeit and lose the sum of five shillings for every such offence. To be levied by Distress and Sale of the Goods, and in Default of such Distress, or in case of Insufficiency, or Inability of the said Offender to pay the said Forfeitures or Penalties, That then the Party offending be set publickly in the stocks by the space of Two hours. And all and singular the Forfeitures and Penalties aforesaid shall be imployed and converted to the use of the Poor of the Parish where the said Offences shall be committed; saving only that it shall and may be lawful to and for any such Justice, Mayor, or Head Officer or Officers out of the said Forfeitures and Penalties to Reward any person or persons that shall Inform of any Offence against this Act, according to their Discretions, so as such Reward exceed not the Third part of the Forfeitures or Penalties. Provided that nothing in this Act contained, shall extend to the prohibiting of *Dressing of Meat* in Families, or Dressing or Selling of Meat in Inns, Cooks shops, or Victualling Houses, for such as otherwise cannot be provided, nor to the Crying or Selling of *Milk* before Nine of the Clock in the Morning, and after Four of the Clock in the Afternoon. That if any person or persons whatsoever, which shall Travel upon the *Lord's Day*, shall be then Robbed, That no Hundred or the Inhabitants thereof, shall be charged with, or answerable for any Robbery so committed, but the person or persons so Robbed shall be barred from bringing any Action for the said Robbery. That no person or persons upon the *Lord's Day*, shall Serve or Execute, or cause to be Served or Executed, any Writ, Process, Warrant, Order, Judgment or Decree, (except in Cases of Treason, Felony, or Breach of Peace) but that the Service, of every such Writ, Process, Warrant, Order, Judgment

or

or Decree, shall be void to all Intents and Purposes whatsoever, and the person or persons so Serving or Executing the same, shall be as liable to the Suit of the Party grieved, and to answer Damages to him for doing thereof, as if he or they had done the same without any Writ, Process, Warrant, Order, Judgment or Decree at all. And Anno 1694. the XII Injunction of K. WILLIAM III, [WHO preserv'd us from Popery in the year 1688, and Reigned 13 years,] to the Archbishops, to be communicated by them to the Bishops, and the rest of the Clergy, runs thus, *That the Bishops shall require the Clergy to use their utmost Endeavors that the Lord's Day be Religiously observed. That they set a good Example to their People, and exhort them frequently to their Duty herein. Jer. 17. 21. 22. 24. 25. 27. Thus saith the LORD, Take heed to your selves, and _____ Hallow ye the Sabbath-day, as I commanded your Fathers. _____ And it shall come to pass, if ye diligently hearken unto Me, saith the LORD, _____ This City shall remain for ever. _____ But if you will not hearken unto Me to hallow the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.*

§. 3. THE Conscientious Keeping of every Sunday, or Lord's Day, is the Mother of all Religion, and good Discipline in the Church. It is certain that he who makes no Conscience to Break the Sabbath, will not (*to serve his turn,*) make any Conscience to break any of the other Commandments, so he may do it without Disreputation, or Danger of Man's Law. From all which it follows, that WHOSOEVER keeps not the Lord's Day Well, is no Good Christian: and He that keeps not the Whole Lord's Day, is but Almost a Christian.

The Manner.

§. 4. THE Sanctifying of the Sabbath, (*which, because it must be a Seventh part of Time, that is, One Natural day in Seven, I take to Begin on Saturday-night at One a clock, in Latine, Hora prima, the First hour, when Sol, the Planet for Sunday begins; and to End on Sunday-night at One a clock when Luna, the Planet for Monday begins to govern,*) consists in two Parts.

§. 5. First, IN not Doing, nor suffering to be done, where we can hinder it, any Servile or Common Business and Service pertaining to Natural life, which are generally all Civil Works from the least to the greatest, *Except works of Piety,*
and

the Feast of Feasts.

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and of Mercy, and of meer Necessity: for whatsoever we get by Common working this Day will never be blessed of the Lord. *Judge* HALES said, He cou'd commonly foretell his Good or Bad success in Business that Week, by his Well or Ill-keeping the Lord's Day. [*HE was accounted an Honor to England, and an Ornament to K. Charles II.'s Government, for Learning, Justice, and Piety. Died Anno 1676. at 67 years of age.*] More particularly, 1, From all the Works of our Calling, that the Lord by his Calling may do his Work in us. 2, From carrying Burdens, or Travelling for Profit, or for Pleasure. God has commanded that the Beasts shou'd rest on the Sabbath-day. 3, From studying any other Books or Science, but the Holy Scriptures and Divinity: for our Indeavors must be to be ravish'd in spirit on the Lord's Day. 4, From going to Fairs, or Markets, Buying, Selling, and all Talking about Worldly things, and from Games and sports which at other times are lawful: for if lawful *Works* are forbidden on this Day, most certainly lawful *Plays*, which do much more steal away our Affections from the Contemplation of heavenly things, than any Bodily work or labor; and these hinder the Sanctifying the Sabbath more than working, seeing one may work alone, but can't Talk, Game, or Sport but with others. If we will allow our Selves, or our Servants recreation, we must allow it in the *six days* which are *ours*, not on the *Lord's Day* which is neither *ours* nor *theirs*. No bodily recreation is to be used on this Day, but so far as it may help the Soul to do more cheerfully the Service of God. 5, From gross Feeding, and liberal Drinking of Wine or strong drink, which may make us either Drowsy, or unapt to serve God with our Hearts and Minds. If then those Actions, Diversions, and Injoyments which are lawful at other times, are on the *Lord's Day* not allow'd, much less those that are altogether at all times unlawful. *Isa: 58, 13, 14.* *If thou turn away thy foot from the Sabbath, from doing thy Pleasure on my holy day, and call the Sabbath a delight, the holy of the LORD, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thy self in the LORD, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.*

§. 6. *Secondly.* IN Doing, and causing to be done by all we can, Three sorts of Duties, I. *Before*, II. *At*, III. *After*
the

the Publick Exercises of the Church. *HE that keeps the Sabbath only by Resting from his Ordinary work, keeps it but as a Beast.*

I. Before the Publick exercises of the Church.

§. 7. WE must leave Working, Drinking, Playing, Company keeping, and the like, betimes on th' Eve, that our Bodies may be the more refresh'd, and our Minds the better fitted to sanctify the Sabbath on the next day. And we must Rise early in the Morning on the Lord's day, read the 19 or 26, and 1, 12, or 78 Psalms, and some other portion of Scripture; Consider what impious Sinners we are, into what a holy Place we are going, to appear before the most Holy God, who sees our hearts, and hates all impurity and Hypocrisie; Examine our selves what grievous sins we have committed the Week past; Confess' em unto God; Earnestly pray for the Pardon of them; Renew our Vows to walk more Conscientiously; Pray for an Increase of those Graces which we have, and a supply of those we want; And particularly that we may have Grace to Hear and Read the Word of God with Profit; and then Perform, or Joyn in the Family Duties. And all must be so dispatcht as to be in the Church before the beginning of Prayers; else our Secret and Private Devotions are rather a Hindrance than a Preparation. *IT is an ignorant Pride for a Man to think his own private Prayers more effectual than the Publick prayers of the whole Church.* S. Mat. 23. 23. These ought ye to have done, and not to leave the other undone.

§. 8. *The soliloquy as soon as we awake every Day.*

AWAKE, arise, behold, thou hast
Thy life a leaf, thy breath a blast.

§. 9. *An Ejaculation before we rise on this or any holy day.*

MINE eyes are opened that I slept not in death; I am awaked with the morning light unto the fresh Mercies of another Day; unto the fresh Mercies of a Day consecrated and set apart for the Service of my God; Blessed be his Holy name for so great a Vouchsafement. May it prove to me a Day of Rest from sin, of Eucharistick Joy, and Growth in holiness; May the Sun of Righteousness, Christ Jesus, arise on me therein with a more especial spiritual healing in his wings. Amen.

A Morning Prayer for the Lord's Day. in the Closet.

§. 10. A Preface at first kneeling down. any time.

the Feast of Feasts.

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○ Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner! Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a Spiritual Sacrifice, acceptable to Thee by *Jesus Christ*!

§. II. *The Prayer.*

GLORY be to Thee, O my God, who, in Compassion to humane weakness, which is not capable of an uninterrupted Contemplation of Thee, *such as the Saints have above*, hast appointed a solemn Day on purpose for thy Remembrance Glory be to Thee for proportioning a *Seventh* part of our Time to thy self, and liberally indulging the remainder to our own use. Let me ever esteem it my Priviledge and my Happiness to have a Day of Rest set apart for thy Service, and the Concerns of my own soul; to have a Day free from Distractions, disengaged from the World, wherein I have nothing to do, but to praise and to love Thee. Give me grace to worship Thee in my *Closet*, and in the *Family*, and in the *Congregation*; to spend it in doing Good, works of Necessity, Devotion, and Charity, in Reading, Prayer, and Praise, Hearing and Meditation. O let it be ever to me a Day sacred to Divine Love, a Day of heavenly Rest and Refreshment. [** And grant, O Lord, I may not only give Thee due Worship myself, but may give Rest and Leisure also to my Family, to all under my Charge, to serve Thee likewise. † And indulge ease to my very Beasts, since good Men are merciful even to them, and seeing thy Fourth Commandment enjoyns all this.*] O blessed Spirit, who on the First Day of the Week didst descend in miraculous Gifts and Graces on th' *Apostles*, descend upon me, that I may be always *in the Spirit on the Lord's Day*. And since the Blessing of Everlasting *Salvation*, which we Christians on thy Day commemorate, does wonderfully exceed the *Creation* commemorated by the *Jews*; O let our Love and Praise, Devotion and Zeal proportionably exceed theirs also: And this I beg for *Jesus Christ* his sake, our Lord and Savior, in whose most prevailing Name and Words I further call upon Thee, *saying*.

** This to be omitted if have none. † And this if none.*

§. 12. *Our* Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our
our

Th' Introduction to

our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.* S. Mat. 6. 9 to 13.

§. 13. *The Blessing.* Always, *only changing the Word Day into Night in th' Evening, and leaving out the Words* [thine own] *on Working-days, and turning me into us, when pray with others.*

THE Grace of our Lord *Jesus Christ*, the Love of God the Father, and the most sweet, and comfortable, and assisting Influence of God the Holy Ghost be with me, bless, provide for, direct, comfort and protect me both in soul and Body, this [thine own] day, and for evermore. *Amen.*

§. 14. *A Conclusion.* any time.

O Lord, pardon the wandrings and coldness of these Petitions, and deal with me, not according either to my prayers or deserts, but according to my Needs, and thine own rich Mercies in *Jesus Christ*, and all for his sake I humbly pray Thee. *Amen.*

A Morning Prayer on Sunday for a Family.

§. 15. *A Preface.*

LORD, pardon our unpreparedness, and unsuitableness of heart for Communion with Thee our God: and fit and prepare our unfit and unprepared hearts and Souls unto Prayer.

§. 16. *The Prayer.*

O Lord most high, O God eternal, all whose Works are glorious, and whose Thoughts are very deep; there can be no better thing than to praise thy Name, and to declare thy Loving-kindness in the Morning on thy holy and blessed *Sabbath-day*: for it is thy will and Commandment that we shou'd Sanctify this Day to thy Service and praise; and in the thankful Remembrance, as of the *Creation* of the World by the power of thy Word, so of the *Redemption* of Mankind by the Death of thy Son. Thine, O LORD, we confess is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Thine is the kingdom, O LORD, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all; and in thine hand is power and might, and

the Feast of Feasts.

II

and in thine hand it is to make great, and to give strength unto all. Now therefore, O our God, we thank Thee and praise thy glorious Name, that whereas we wretched sinners have so many ways provoked thy Majesty to anger and displeasure, Thou, notwithstanding, of thy favor and goodness (passing by our profaneness and infirmities,) hast vouchsafed to add one Sabbath more unto the number of our days; vouchsafe, O heavenly Father, for the Merits of Jesus Christ thy son (whose glorious Resurrection thy whole Church celebrates this day,) to pardon and forgive us all our sins and misdeeds. Cleanse our souls, O Lord, from those filthy sins with the Blood of thy most pure and undefiled Lamb, which taketh away the sins of the world; and let thy Holy Spirit more and more subdue our Corruptions, that we may be renewed after thine own Image to serve Thee in newness of life, and holiness of conversation. And as of thy Mercy Thou hast brought us to the beginning of this blessed day; so, we beseech Thee, make it a day of Reconciliation betwixt our Sinful Souls and thy Divine Majesty. Give us grace to make it a Day of Repentance unto Thee, that thy Goodness may seal it to be a Day of Pardon unto us; and that we may remember that the keeping holy of This is a Commandment which thine own Finger hath written; that on this day we might meditate on thy glorious Works of our Creation and Redemption and learn how to know and keep all the rest of thy holy Laws and Commandments. And when we shall, with the rest of the holy Assembly, appear before thy presence in thy House, to offer unto Thee our Morning Sacrifice of Praise and Prayer, and to hear what thy Spirit by the preaching of thy Word shall speak unto thy servants. Oh! let not our sins stand as a cloud to stop our Prayers from ascending unto Thee, or to keep back thy Grace from descending by thy Word into our hearts. We know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground: O let not our hearts be like the High-way, which, thro' hardness and want of true Understanding, receives nor the seed till the wicked one comes and catches it away; nor like to the Stony ground which receives the Word with gladness for a time but falls away when affliction or persecution arises for the Word's sake; nor like the Thorny ground which, by the cares of this world, and the deceitfulness of Riches, chokes the Word which it hears, and makes it altogether unfruitful; but that,
like

like unto the good Ground, we may hear thy Word with honesty and good hearts, understand it and keep it; and bring forth Fruit with patience in that measure which thy Wisdom shall see meet for thy Glory and our everlasting comfort. Open likewise, we beseech Thee, the door of Utterance unto thy faithful servant whom Thou hast sent unto us to open our eyes, and to turn us from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of Sins, and inheritance among them which are Sanctified by Faith in Christ. And give us Grace to submit our selves unto his Ministry, as well when he terrifies us with Judgments, as when he comforts us with thy Mercies, and that we may have him in singular Love for his Works sake; because he watches for our Souls, as he that must give account for the same unto his Master. And help us to behave our selves in the holy Congregation with comeliness and reverence, as in thy Presence, and in the sight of thy holy Angels. Keep us from Drowsiness and Sleeping, and from all Wandring thoughts, and Worldly imaginations. Sanctify our Memories that they may be apt to receive, and firm to remember those good and profitable Doctrines which shall be taught us out of thy word; and that thro' th' assistance of thy Holy Spirit we may put the same Lessons in practice, for our Direction in Prosperity, for our Consolation in Misery, for th' Amendment of our Lives, and the Glory of thy Name. And that *This Day*, which godless and profane persons spend in their own lusts and pleasures, we, as thy obedient servants, may make our chief delight, to Consecrate to thy Glory and Honor, not doing our own Ways, nor seeking our own Wills, nor speaking vain Words: but that *Ceasing* from the Works of Sin as well as of our ordinary Calling, we may, thro' thy Blessing, feel in our hearts the beginning of that Eternal Sabbath, which, in unspeakable Joy and Glory, we shall celebrate with Saints and Angels, to thy Praise and Worship, in thy Heavenly Kingdom for evermore. All which we humbly crave at thy hands in the Name and Mediation of our Lord Jesus, in that Form of Prayer which He has taught us. **Our Father**, which art &c.

The Blessing, as §. 13,

§. 17. *A Conclusion*. any time.

NOW unto Him that is able to Do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

§. 18, *The Meditation in the way to Church,* alwaies.

AND the Harth panteth after the water-brooks: so panteth my soul after Thee. O God: for one day in thy Courts is better than a thousand [*elsewhere.*] I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of wickedness. I will come into thine House, even upon the multitude of thy mercy; and in thy fear will I worship toward thy holy Temple.

§. 19. *Entring into the Church.* always.

HOW dreadful is this place! this is none other but the House of God, and this is the gate of Heaven; surely the LORD is in this place, God is in this People of a truth. LORD, I have loved the habitation of thy house, and the place where thine honor dwelleth.

§. 20. *Kneeling as soon as in the Seat.* any time.

ONE thing have I desired of the LORD, that will I seek after, that I may dwell in the House of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his Temple: Therefore will I offer in thy dwelling an oblation with great gladness; I will sing, and speak praises unto Thee, O LORD. Harken unto my voice, O LORD, when I cry unto Thee, have mercy upon me, and hear me. *Amen.*

II. *At the Publick Exercises of the Church.*

§. 21. *First.* WHEN Prayers begin we must lay aside our own private Meditations, and joyn heartily with the Minister, and the whole Church in *Praying* and in *Singing*, &c. as being one Body of *Christ*, conforming our selves in the Actions of *Standing*, *Kneeling*, and such *indifferent* ceremonies to the manner of our *Church*, for Decency, Avoiding scandal, Continuance of charity, and in Testimony of our obedience, and of the sweet harmony there is in us between our Bodies and Sou's in the Worship we pay to the Creator of both: *Standing* at the Sentences, Exhortation, Gloria Patri (*except in the Litany,*) Psalms; (*and I see no reason why not in Singing, as well as in Reading them,*) Te Deum, Magnificat, Benedicite, Benedictus, Nunc dimittis, Creed; and Gospel; *Kneeling* at the Confession, Absolution, Prayers, Ten Commandments, Blessing, and Sacrament; *Sitting* at the Lessons and Epistle, *Turning* towards the Communion table at rehearsing the Creed and *Bowing* at the Name of *Jesus*; Keeping our hats off all the while we are there, in reverence to God's more especial.

Presence in that place; *Speaking out* after the Minister, and likewise making *Responses* with an audible voice, and saying *Amen*; where our *Rubrick* orders these; This *primitive Priviledge* being not only allow'd by the *Church of England* to her Sons, but Comanded: and surely none will forbear to answer out of *Laziness*, that consider the Honor and Benefit thereof; nor ought any to be silent out of *Modesty* or shame, it being *no shame* that Men should hear us Pray in the *House of Prayer*, for we came on purpose to pray, and th'only shame is to be mute and silent.

§. 22. *Secondly*, WHILST the Text is reading we stand up, (as even the heathen King did when Ehud brought him a message from God, *Jud. 3. 20.*) and whilst the Minister is Preaching we must be very attentive, applying every speech as spoken to our selves, rather by God than Man; and labor to remember, *How many things* he taught which we knew not before, and be thankful; *What sins* he reprov'd whereof our Consciences tell us we are guilty, and amend; *What vertues* he exhorted unto which are not very perfect in us, and endeavor to practise 'em, with more zeal and diligence. *Rom. 10, 17. Faith cometh by hearing, and hearing by [the preaching of] the word of God.*

§. 23. *Thirdly*, WHEN Sermon is ended; we must not depart without the Minister's after-prayer, and Blessing,) which we ought to receive upon our knees as the Blessing of our spiritual Father, not only *Begging*, but also *Imparting* it to the duly qualified.) and our own private Prayer afterwards, in these or the like words.

§. 24. *Before we rise from our knees. any time.*

O Lord, I beseech Thee to give such a blessing to those things which I have heard, that they may be a direction to my Life, and a Consolation to my soul. for *Jesus Christ* his sake. *Amen.*

§. 25. *Fourthly*. If there be any Collection for the Poor, we must freely, without grudging, bestow our Alms as God has blessed us with Ability. See Appendix §. 45.

§. 26. *Fifthly*. WHEN Baptism is to be administred, we must stay, and behold it with all reverent attention: 1, In reverence of God's Ordinance. 2, To consider our own Ingrafting into the Visible body of *Christ's Church*, and how we perform the Vows of our *New Covenant*, and be humbled for our wants, and thankful for his Grace. 3, Tho shew our selves to be *Freemen of Christ's Corporation*, having a Voice or Consent in

in th' Admission of others into that holy Society. 4. To pray for th' Infant, as other *Christians* did in the like case for us.

§. 27. *Sixthly*, WHEN it is a *Communion* day, we must draw near to the Lord's Table in the Wedding-garment of a faithful and penitent heart, to be Partakers of so holy a Banquet.

III. After the Publick Exercises of the Church.

§ 28. *Returning Home, and entred into House*, always.

WE must Meditate a while upon those things which we have heard in the Church, bringing them again to our Remembrance, and Read over the *Chapter*, or *Psalms* out of which the *Text* was taken, and some more portions of *Scripture*, or other good book. And to write the *Text* always in a book for that purpose, if can; and to read th' *Annotations* upon it, if have them, is very adviseable; and to be like the noble *Bereans*, who searched the *Scriptures* daily, whether those things were so. *Acts*.

17. 11.

IN th' *Afternoon* we may Meditate Going to Church, and Entering in, as §. 18. 19.

§. 29. *As soon as Seated*, as §. 20. or, any time.

ALMIGHTY God, the fountain of all Wisdom, who knowest my necessities before I ask and my Ignorance in asking; I beseech Thee to have compassion upon my Infirmities; and those things which for my Unworthiness I dare not, and for my Blindness I cannot ask, vouchsafe to give me for the Worthiness of thy son, *Jesus Christ* our Lord. *Amen*.

§. 30. *Before we leave our Place*, as §. 24. or, any time.

GRACIOUS, I beseech Thee, Almighty God, that the Words which I have heard this Day with my outward ears may, thro' thy grace, be so grafted inwardly in my heart, that they may bring forth in me the fruit of good Living, to th' honor and praise of thy Name, thro' *Jesus Christ* our Lord. *Amen*.

§. 31. WHEN returning Home and in House we may Meditate and Read &c. as §. 28. and then read the 92. or some part of the 119 *Psalms*: by which last holy *David* commends the serious and diligent study, stedfast Belief, and constant Practice, of God's Word, as incomparably the best Counsellor, and Comforter in the World, and as th' only Way to true Blessedness; confirming it by his own Experience and Example. And because it was a hard thing rightly to understand this Word in all its parts, and harder to put it in practice, he therefore intermixeth many prayers to God for his help therein, thereby Directing and Encouraging others to take the same course.

And it is observable that in all this *Psalm*, which consists of 22 parts with the 22 *Hebrew letters*, each containing 8 verses, there are but 3 of the 176 verses (*Viz. th' 84, 121, and 122 v. Part 11, v. 4. and part 16, v. 1, 2.*) wherein the nature, and great perfection, and manifold parts and uses of *God's Word* is not express'd under one or other of the following Titles, *The Law of the Lord, Way, Testimonies, Commandments, or Precepts, Statutes, Judgments, Ceremonies, Word, Truth, or Faithfulness, Ordinances, Health, Righteousness, Name, Loving kindness or Mercy.*

An Evening Prayer for Sunday in the Closet.

§. 32. *A Preface.* any time.

LET the Words of my mouth, and the Meditations of my heart be now and evermore acceptable in thy sight, O Lord God, my strength and my Redeemer.

§. 33. *The Prayer.*

O Most holy and ever-blessed *Jesu*, who by thy greater Instance of Love and Good-will to Mankind in the Redemption of us, than in our Original Creation, and by thine and thy *Apostles* Authorizing Examples hast changed the *Jewish* into the *Christian Sabbath*, pardon, pardon, I beseech Thee, my not having been prepared according to the preparation of thy holy Sanctuary; my not having been sufficiently in the spirit on this thine own Day; Pardon that I have prayed without the Spirit of prayer, assurance of Faith, and fervency of Affection; pardon that I have heard without due Attention, Conviction, and inkindling my Resolution to Practice.

[* Pardon that I have Communicated without a Worthiness suitable to the Dignity of so holy and venerable a Sacrament:] O the Soil of Imperfections which has cleav'd to the performance of my purest Religious Actions! O my want of a due sense of having been in thy more immediate and especial Presence! Let not, I beseech Thee, my unworthy Partaking of thy holy Ordinances hinder their renewing and saving Efficacy upon my Soul, but grant that, by the Use of the Means of Grace, the Kingdom of thy Grace may be brought down more abundantly into my heart. Cause, blessed Lord, my religious Obedience to proceed more from a Principle of Love and Ingenuity, of free Choice, and settled Approbation of thy Divine Commandments; that I may meet Thee in

every

the Feast of Feasts.

17

every Ordinance with a savory Gust and Relish of it, with exalted Joy and Delight in the Performance of my Duty : That I may account thy *Service*, as really it is, my *perfect Freedom*, my greatest Privilege and Happiness * [Thou hast, Holy Savior, renewed with me thy Covenant of Grace this Day; O seal to me by the Merit: of thy Bloud, and the Perfection of thy Obedience, a full Assurance of the Forgiveness of my Sins, of th' Assistance of thy Grace, of the light of thy reconciled Countenance, and th' enjoyment of thy Love, upon Conditions of my persevering Faith, Purity, and universal Obedience.] I adore, O Lord, and most submissively praise thy Divine Majesty for thy Grace and wonderful Condescension in thy Merciful pitying the lost undone Condition of Man, in thine humbling thy self even to the Death upon the Cross for us miserable Sinners, who lay in Darkness, and in the shadow of Death, that Thou mightest make us Children of God, and exalt us to everlasting Life. [† Particularly that Thou hast vouchsafed to re-establish thy Gospel Covenant with me, so vile and undeserving a sinner! For ever blessed be thy Name for such an inestimable favor : I desire, O God, with the most inflamed Affections of a grateful and thanksgiving heart, to praise and magnify thy great Goodness for these undeserved Mercies which Thou hast vouchsafed me. Lord, what is Man that Thou should'st so regard him, as to send thy Beloved son to suffer such bitter things on his Behalf? especially what am I, th' unworthiest of all thy Servants, that I shou'd have any part in this Atonement? O the height and depth of thine Compassion of thine, that I, who am unworthy of that daily Bread which sustains the Body, shou'd be made Partaker of this Bread of Life which nourishes the soul! that the God of all Purity and Holiness shou'd vouchsafe to unite Himself to so polluted a Creature! O my Redeemer, suffer me no more, I beseech Thee, to defile this Temple which Thou, by thy entrance therinto, hast consecrated.] Suffer me no more to turn thy Grace into wantonness; but cause this unspeakable Love of thine to constrain me to Obedience; that, since Thou, my Lord and Master, hast died for me, I may no longer live unto my self, but unto Thee, who wast sacrificed on my behalf; to Whom, with Thee O Father, and thy Holy and ever-blessed Spirit, be ascribed as is most due, all

* When I, ve receiv'd the Sacrament, I add this.

† I add this when I have receiv'd the Sacrament of the Lord's supper.

honor, and glory, praise and Adoration world without end.
Amen. Amen.

§. 34. *Our Father* — day by day — *S. Luke 11. 3.*
The Blessing, as § 13. §. 35. *A Conclusion* any time,

ALMIGHTY God, who hast promised to hear the Petitions of them that ask in thy Sons Name, I beseech Thee mercifully to incline thine ears to me who have made now my Prayers and Supplications unto Thee, and grant that those things which I have faithfully asked, according to thy Will, may effectually be obtained, to the relief of my necessity, and to the setting forth of thy Glory, thro' *Jesus Christ* our Lord. *Amen.*

§. 36. BEFORE supper all the Houshold must be examined about what they have *heard*; and how they have spent that *Day*; and the Children and Prentices, and ignorant servants be *Catechised*; commending and encouraging those that do well, and reproving and exhorting the others. And *after* supper one must *Read* a while in some good Book, the rest giving good Attention; and a *Psalm*, or part of one may be sung; and, after that, the Head of the Family must *Pray* with them, all devoutly joyning in Mind and Heart therein. See further *Appendix* §. 21, 23, and 43.

An Evening Prayer on the Lord's Day for a Family.

The Preface as §. 15. or as §. 10, or 32. turning the Singular number into the Plural.

§. 37. *The Prayer.*

O Holy, Holy, Holy Lord God of *Sabbath*. suffer us, who are but dust and ashes, to speak to thy most glorious Majesty, We know that Thou art a consuming fire, and acknowledge that we are but withered stubble. Our sins are in thy sight, and *satan* stands at our right hand t'accuse us for'em; we come not t'excuse, but to judge our selves worthy of all those judgments which thy Justice might most justly inflict upon us wretched creatures for our sins and transgressions; the number of'em is So great, the nature of'em is So grievous that they make us seem vile in our own eyes, how much more loathsome in thy sight! We confess they make us so far from being worthy to be called thy sons, that we are altogether unworthy to have the name of thy meapest servants; and if Thou shoudst but recompense us according to our deserts, th'earth (as weary of such a burden) wou'd open her mouth and swallow us up like

like *Dathan's* family, into the bottomless pit of hell. This past *Day* which Thou hast commanded us to keep *Holy* to thy Praise and Worship, we have not so Religionly kept and observ'd, nor prepared our souls in that holiness and Chastity of heart as was fit to meet thy Blessed Majesty in the holy Assembly of the saints. We have not attended to the Divine Service and Preaching, with that humility, reverence and devotion that we shou'd: for tho' we were present at those Exercises in our *bodies*, yet, Lord, our *minds* were so distracted and carried away with drowsiness, or dulness, or vain, or worldly thoughts, that our souls seem'd to be absent, and out of the Church sometimes. We have not so duly as we shou'd, meditated with our selves upon those good instructions which we have heard and receiv'd out of thy holy Word by the Publick Ministry: for default whereof *Satan* has stolen the most part of 'em out of our hearts, and we, wretched creatures, have forgotten most of 'em as tho' they had never been heard. And for these and our innumerable other sins, Original and Actual, of Omission and Commission, of Knowledge and Ignorance, of Wilfulness and of Weakness, and that both in Thought, Word, and Deed, our Consciences cry guilty, thy Law condemns us, and we are in thy hand to receive the Sentence and Curse that is due to the breach of thy holy Commandments: but tho' we are by the *Law* condemn'd, yet, Lord, thy *Gospel* assures us that thy Mercy is above all thy Works, that thy grace transcends thy Law, and thy Goodness delights there to Reign where sins do most abound: in the multitude therefore of thy Mercies, and the Merits of *Jesus Christ* our savior, we beseech Thee, O Lord, who despisest not the sighings of a contrite heart, nor desirest the death of a penitent sinner, to pardon and forgive us all these our sins, and all th' errors of *this Day*, and of our whole Lives; and free our souls from that curse and Iudgment which is due unto us for 'em, Thou didst justify the contrite *Publican*, and receivedst the *Prodigal* child, when he had spent all the stock of grace, into favor upon his Repentance; pardon our sins likewise, O Lord, and suffer us not to perish for our Transgressions; O spare us, and receive us into thy favor again. Wilt Thou, O Lord, reject us, who hast receiv'd all *Publicans*, *Harlots* and *Sinners* that upon Repentance sued to Thee for Grace. Shall we alone be excluded from thy Mercy? far be it from us to think So: for Thou art the same God of Mercy unto us that Thou wast unto them, and

thy Compassions never fail. Wherefore, O Lord, deal not with us after our Merits, but according to thy great Mercy. Execute not thy severe Justice against us miserable sinners, but execute thy Long suffering in forbearing thine own creatures. We have nothing to present unto Thee for a satisfaction, but only those bloody Wounds, bitter Death and Passion which thy Blessed Son, our only Savior, has suffer'd for us. Him, in whom Thou art *well pleas'd*, we offer unto Thee for all our Sins wherewith Thou art *displeased*; Him our Mediator, the request of whose Blood speaks better things than that of *Abel*, thy Mercy can never gainsay: for his sake therefore we beg the Pardon of our Sins, the Sanctification of our Natures, the Justification of our Persons, th' Aids of thy Spirit, Peace of conscience, Joy in the Holy Ghost, Assurance of thy Love and Favor, the present good Hopes, and the final happy Injoyment of Eternal Blessedness. Grant that our *Minister* may be defended from the malice and ill will of bad men, and may have the countenance and protection of the great and powerful; and that his zealous labors in God's vineyard may be attended with success, that he may turn many to Righteousness. Illuminate our understandings, and bring to our Remembrance all those good and profitable Lessons which *this Day* and at other times have been taught us out of thy *Word*, that we may Remember thy *Commandments* to do them, thy *Judgments* to avoid'em, and thy sweet *Promises* to rely upon'em in time of misery and distress. And now, O Lord, we Resign our selves to thy most holy Will, O receive us into thy Favor; and so draw us by thy grace unto thy self, that we may as well be thine by Love and Imitation, as by Calling and Creation. And give us grace so to keep holy thy *Sabbaths* in this Life, as that, when this life is ended, we may, with all thy *Saints* and *Angels*, celebrate an eternal *Sabbath* of Joy and Praise, to th' honor of thy most holy Name, in thy heavenly Kingdom for evermore. And all we beg upon th' account, and for the sake alone of the Lord *Jesus* the Righteous, thy dear son, our only Redeemer and Advocate, in whose blessed Name and words we conclude these our imperfect prayers.

Our Father ——— give us day by day ———

The Blessing as §. 13.

The Conclusion as §. 17. or as §.

14. or 35. turning the *Singular* into the *plural number*.

§. 38. AFTER having devoutly perform'd; and joyn'd in all the *Secret Duties* in our *Closets*, *Private Duties* in the *Fam-*

Family, and *Publick* Duties in the Church, for the Day, we retire to our Beds.

§. 39. *The Soliloquy in undressing.* always.

AT Night lie down prepared to have

Thy sleep thy Death, thy Bed thy Grave.

§. 40. *An Ejaculation abed before we sleep,* for sundays or Holy-days.

I Ly me down to sleep in the Name of the Father, and of the son, and of the Holy Ghost. Lord give charge to thy holy *Angels* to pitch their Tents round about me, to guard me from all Dangers, that sleeping with Thee, I may in the Morning be wakened by Thee; and so being refresh'd with moderate sleep, I may be the fitter to set forth thy Glory in the conscionable Duties of my *Calling*, for *Jesus Christ* his sake *Amen*.

§. 41. *The Meditation and Prayer when we ly waking in the Night.* Always,

WE may say with the Royal Prophet *David*, *Psalm* 91. 12. *It is a good thing to give thanks unto the LORD, and to sing praises unto thy Nante, O most Highest; to tell of thy Loving kindness in the Morning, and of thy Truth in the Night season.* and *Psalm* 119. 62. *At Midnight will I rise to give thanks unto Thee, O LORD, because of thy righteous Iudgments.* Thanks be to God for preserving me thus far in the Night, Lord keep me the remainder in Safety, and raise me to the Light of another Day in health, if it be thy Will; and make me truly thankful and obedient; for *Jesus Christ* his sake. *Amen*.

§. 42. WE may Learn by Heart the foregoing 2 *Soliloquies*, to be used when we are about to Rise, and Going to bed; and the *Meditations* and *Prayers* Going to Church and Entering in, and in the Night; and some or all of the foregoing (*in this Introduction*) and following (*in the first and second Parts,*) 7 *Ejaculations* in Rising, and 7 *before we Sleep*; and 3 when we come to our *Seats*, and 3 when *leaving* them, and one for both; because in all these Cases we can't Read'em: and the foregoing 3 *Prefaces*, and 3 *Conclusions* and the *Blessing*, for our *Prayers*, because we can't always conveniently turn to'em.

§. 43. I Have been the more large, plain, and particular about a constant Sanctifying the *Whole Lord's Day*, because it is an absolutely Necessary Foundation of a Right preparation for a Worthy Participation of this Heavenly Feast whereof I'm now to Treat. See *some hints more Part 2, ch. 1.*

§. 2. *Part 3, ch. 3, §. 4.*

B 3

PART

PART I.

Sacramental Devotions for Seven Days Before th' Administration of the Memorial of our Lord's Passion.

CHAPTER I,

SUNDAY, or the 7th. Day Before that Holy Supper.

PREPARATION to meet thy God, O Israel. Amos 4. 12.

Set. 1. OUR Church has prudently order'd timely Notice to be given, (*viz.* on the Sunday or some Holy Day before) that None might pretend to stay away out of Ignorance of the Time, or Unfitness for the Duty; but that all may come, and come Prepared also.

§. 2. *An Argument for Frequent Communion:* FROM the Perpetuity of this Institution, implied in these words, *For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.* 1. Cor. 11. 26. that is, untill the time of his Second coming, which will be at th' End of the World: Consequently th' Obligation that lies upon Christians to th' observation of it is perpetual, and shall never cease till then. As *Watching* and *Prayer* will always be a Duty upon Christians, because we are particularly exhorted to it by our Savior with regard to the day of Judgment, as one of the best ways of preparation for it, and in consideration of th' uncertainty of the time when it shall be. As also *outward Teaching* and *Baptism* were intended to be perpetual, because *Christ* has expressly promised to be with the Teachers of his Church in the House of these Ordinances to the End of the World: So this Solemn Remembrance of the Death and sufferings of our Lord, being left as a Memorial of Himself during his Absence from us, till He come to translate his Church into Heaven, and as a sure Pledge that He will come again and invest us in that Glory which He is now gone before to prepare for us, will never be out of date till his Second coming, that is, till his coming to Judgment. Nor (2) is there the least hint or syllable given us in all the New-Testament that this Sacrament, after it was once instituted, was ever to be abolished. (3) The Means of Grace are the same and unalterable to th' End of the World, and if the Gospel (*which is the Means, and is call'd in Revel 14. 6. th' Everlasting Gospel,*) be to last to th' end of the World, this Ordinance must

must needs last as long, for that which is most properly call'd the *Gospel*, or *Glad-tidings*, is the *Mytery* of God's Reconciling the World to Himself in *Christ Jesus*, and that is in an eminent manner express'd in this Sacrament; and *S. Paul* determin'd not to know any thing save *Jesus Christ and Him crucified*. 1. Cor. 2. 2. which is the very purport and scope of this Ordinance, and so a principal part of it. (4) By this Sacrament we become one with *Christ Jesus*, and the Comforts being to attend sincere Christians whilst Christians are in the world, by vertue of *Christ's* Pontifical Prayer, *S. John* 17. 20 / 21. *Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.*) the Means whereby that Union is made must necessarily last as long, that is to the Day of Judgment. (5) *Lo, I am with you alway*, saith *Christ*, even unto the end of the world. *S. Mat.* 28. 20. that is, as Mediator, or Head of the Church, by his Spirit and vertue, and Influence in their observing all things whatsoever He commanded them, of which the *Lord's Supper* was one, so must also be necessary, and must needs be kept up to the end of the world. (6) *Christ's Church* is to last to the end of the world, *S. Mat.* 16. 18. *The gates of hell shall not prevail against it;* tho' the devil will endeavor it to the very last moment of the World's duration and 1 *Thes.* 4. 17. *Then we [sincere Christians] which are alive and remain [at Christ's coming to Judgment,] shall be caught up together with them in the clouds, to meet the Lord in the air.* Therefore the Church must stand, and last till then, and by consequence the Marks of that Church, of which this is one, must last as long. (7) *As often* denotes that tho' it be a Duty, yet we have not always opportunity for it, but, as to all other affirmative Laws, we are bound to it at all times when we have a fit occasion offered for the same: As the *Jews* were to be cut off from *Israel* when at any fit time they omitted to eat the *Passover*. *Numbers* 9. 13,

S. 3. A Sacrament is

A Holy significative Rite of *Christ's* immediate Institution, set to denote discernibly some special favors and gifts of God bestowed upon me, and consecrated by Him to two great Ends: *First*, As a Means of Conveyance, and by the

right and due use thereof to make me capable of receiving them; And *Secondly*, as a Pawn, *as it were*, from God, by the hand of the Minister, to give me ground of confidence and acquiescence, that those Graces and Favors are now so made over to me that I shall not fail of 'em. Of this kind, to which all *Christians* are strictly obliged, there be only *Two*, first *Baptism*; and secondly *The Supper of the Lord*.

§. 3. *The Lord's Supper* is

THE setting apart, and blessing of *Bread* and *Wine*, breaking the *Bread*, and dividing *That* and the *Cup* among those which are present, in Imitation of that which *Christ* did after his last Supper; and by way of Commemoration of that Death of His for us, which immediately followed that Supper; and which (*as a special part of His Office in working our Redemption*) I ought frequently to Recount and to present it before His Father, to whose Favor I have no claim but thro' those sufferings; and thereby I publicly *Own Christ*, *Profess his Religion*, *Renew my Baptismal Vow*, and Confirm the *New Covenant* with Almighty God.

§. 5. IT is not unfitly call'd the *Lord's Supper* still, because the same substantial Actions, and essential Things are still observ'd in the celebration of it, that were used by *Christ* and his *Disciples* at his first Institution in the *Night*; and not only the same Actions, but the same End, scope, drift, and design of all is still preserv'd and kept on foot, which we find in its first Foundation; and *whenever* it is Celebrated, it's still in Imitation of that Supper; and that Supper is still religiously remembered in it: So that if any Man seems to be contentious about the Name, we have no such Custom, neither the Churches of God. 1 Cor. 11. 16. See Part 2. ch. 1, §. 12.

§. 6. *My Vow in Baptism* was (*as in that Office,*)

1, TO Renounce the devil and all his works; the vain pomp and glory of the *World*, with all covetous desires of the same; and the carnal desires of the *Flesh*, so as not to follow nor be led by them. 2, To Believe all the Articles of the *Christian Faith*. 3, Obediently to keep God's holy Will and *Commandments*, and walk in the same all the Days of my Life.

FOR the Doctrine of this Sacrament. See the 4 *Questions* and *Answers* before the last 5 in our Church Catechism.

§. 7. EVERY Man sees they are vast multitudes that have entred the *Baptismal Vow*; and I fear no small number of 'em that weigh it as little when they shou'd perform it, as they did when thy made it; have no other Notion of *Baptism*, but as a *Custom* of the place, or a time of *Festivity*; consider no farther Significancy in the spiritual *Bands*, than they do in the *Swadling clothes* of their *Infancy*; and can give no better Account why they took on 'em *Christ's Livery*, than why they wear such Garments as the common *Fashion* of their Country prescribes 'em.

§. 8. *The new Covenant is, (in short,)*

A Mutual *Contract* and *Engagement* between God and me; wherein He most graciously *Promises* to me, if I truly *Believe*, and accordingly I most humbly *Accept* it, that He will forgive me all my sins when I sincerely *Repent* of 'em; and help me to any *Graces* when I carefully *Concur* with Him, and *Indeavor* after them; and give me *Eternal Life* after I have intirely *Obe'y'd* Him. This is the *New Covenant*, and this *Christ's* *Bloudy Death* has purchased and procured for me.

§. 9. ¶ *The Warning for the Celebration of the Holy Communion, is, as in that Office, (which as the Minister is reading it, I may turn into Praises, Prayers, and Resolutions; and and the same again now I read it here.)*

DEARLY beloved, on _____ day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the body and bloud of *Christ*, to be by them received in remembrance of his meritorious *Cross* and *Passion*, whereby alone we obtain remission of our sins, and are made partakers of the *Kingdom of Heaven*. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given his son our Savior *Jesus Christ*, not only to dy for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy *Mystery*, and the great peril of unworthly receiving thereof, and so to search and examine your own *Consciences*, (and that not lightly, and after the manner of

dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage garment required by God in holy Scripture; and be received as worthy partakers of that holy Table. The way and means thereto is: *First* to examine your lives and conversations by the rule of God's Commandments; and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. *And* if ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; *And* being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hands, for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an Adulterer, or be in malice, or envy, or any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the *devil* enter into you, as he entred into *Judas*, and fill you full of all iniquities, and bring you to destruction both of body and soul. *And* because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience; Therefore if there be any of you, who by this means cannot quiet his Conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his Conscience, and avoiding of all scruple and doubtfulness.

§. 10. WHEN I come home I must deliberately read, duly weigh, and carefully improve the above Warning; which will exceedingly help towards my Preparation.

§. 11. THO' no Man living is of himself worthy to be a Guest at so holy a Banquet, yet it pleases God to accept him for a worthy receiver, who endeavors to receive that
Holy

Holy Mystery with that competent measure of Knowledge, and reverence, and other qualifications that He hath prescribed in his Word. 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that Bread and drink of that Cup. Isa: 55. Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me, hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, Thou shalt call a Nation that Thou knowest not, and Nations that knew not Thee shall run unto Thee, because of the LORD thy God, and for the Holy one of Israel; for He hath glorified Thee. Seek ye the LORD while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the LORD, and He will have mercy upon him, and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the LORD for a Name, for an everlasting sign that shall not be cut off.*

§. 12. Psalm 50. *As in our Common Prayer book. Mr. TINDALL'S, the Martyr, and Mr. COVERDALE'S Translation, [WHO, 'twixt 1527, and 1536 Anno, translated the whole Bible into English, Which was set forth and used in the time*

of K. HENRY, viii, WHO came to the Crown Ao. 1509, and died 28 January 1547. The first that was honored with the Title of Defender of the Faith. He shook off the Pope's Authority, and begun the Reformation. And in his Reign was WALES incorporated into England; and IRELAND made a Kingdom.]

THE LORD, even the most mighty God hath spoken: and called the World, from the rising up of the sun, unto the going down thereof. Out of Sion hath God appeared: in perfect beauty. Our God shall come, and shall not keep silence: there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him. He shall call the heaven from above: and the earth that He may judge his people. Gather my saints together unto Me: those that have made a covenant with Me with sacrifice. And the heavens shall declare his righteousness: for God is Judge Himself. Hear, O my people, and I will speak: I my self wil testifie against, O Israel; for I am God, even thy God. I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me. I will take no bullock out of thine house: nor he-goat out of thy folds. For all the beasts of the forest are mine: and so are the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are in my sight. If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein. Thinkest thou that I will eat bulls flesh: and drink the blood of goats? offer unto God thanksgiving: and pay thy vows unto the most Highest. And call upon Me in the time of trouble: so will I hear thee, and thou shalt praise Me. But unto the ungodly said God: why dost thou preach my laws, and takest my covenant in thy mouth; Whereas thou hatest to be reformed: and hast cast my words behind thee? When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers. Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit. Thou hast set and spakest against thy brother: ye and hast slandered thine own mothers son. These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done. O consider this ye that forget God: lest I pluck you away, and there be

be none to deliver you. Whoso offereth Me thanks and praise, he honoureth Me : and to him that ordereth his conversation right, will I shew the salvation of God. *Glorp be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be: world without end. Amen.*

§. 13. *I Penitential Psalm, 6.*

☉ LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure. Have mercy upon me, O LORD, for I am weak : O LORD, heal me, for my bones are vexed. My soul also is sore troubled: but LORD, how long wilt Thou punish me? Turn Thee, O LORD, and deliver my soul: O save me for thy mercies sake. For in death no man remembreth Thee : and who will give Thee thanks in the pit? I am weary of my groning, every night wash I my bed : and water my couch with my tears. My beauty is gone for very trouble : and worn away because of all mine enemies. Away from me all ye that work vanity : for the LORD hath heard my petition : the LORD will receive my prayer. All mine enemies shall be confounded, and sore vexed : they shall be turned back, and pnt to shame suddenly. *Glorp be to the Father &c.*

§. 14. *A Prayer for Knowledge.*

O God of all wisdom and Grace, who hast promised to guide all meek and humble Souls in Jndgment, and to teach them thy Way; preserve my mind, I most humbly beseech Thee, from all manner of illusions, and free from all mistakes about These holy *Mysterics* of my Salvation; that I may neither approach irreverently unto thy Altar; nor out of causeless fears omit my Duty, and lose the Comforts which Thou impartest there. o And do Thou, O Father of lights, the Author of every good and perfect gift, enlighten my Mind to understand aright my whole Christian Duty; and dispose my Heart to imbrace it with such sincere affection, that I may neither omit any part of it, nor be dull and liveless in the performance. Help me so to follow my ordinary Employments, that they may not unfit me for Devotion; and stir me up to such fervor in devotion, that it may have a mighty influence upon all the other Actions of a holy Life. Let the pions warmth I feel in my heart by the very reading of these things, accompany me till I return again to this, or other such like holy duties :

and

and by them still more and more inflame my Love to Thee, and to all Goodness; that So my Life may be nothing but a passage from one good imployment to another, till I arrive at that happy place where I shall have nothing else to do but to admire and praise thy Love in endless joys; thro' *Christ Jesus*, to Whom, with Thee, O Father, and the Holy Ghost, be glory given in the Church, throughout all Ages, & World without end. *Amen.*

§. 15. *A General Preparatory Prayer, to be said now, and after the last particular Prayer every day this week.*

O Blessed *Jesu*, my Lord and my God, be a *Jesu*, be a Savior unto thy servant; I am preparing, Gracious Redeemer, to approach thy more especial Presence, to receive the Kisses of thy Love, the Pledges of thy most costly Benefits; O may I not, by an unworthy Receiving, *Eat and Drink my own Damnation, not discerning the Lord's Body*; O mayst Thou be made unto me, of God thy Father, *Wisdom, & Righteousness, & sanctification and Redemption*! Enter then into my heart, prepare its unpreparedness, purge out all its Impurities, and grant that I may partake of this Holy *Sacrament* with Faith and Reverence, with pious Relish and Delight, with spiritual Profit and Advantage. My apprehensions, Holy Savior, of this thine amazing Love are low and slender, O do Thou exalt, do Thou enlarge them; my Affections cold and heavy, little warm'd with gratitude for ine ~~thine~~ estimable Bounty, O do Thou quicken, do Thou inflame 'em; May I now *taste and see how gracious my Lord is, how blessed the man who puts his trust in Him.* Meet me therefore, dear *Jesu*, in this sacred Festival, with a free and plenary Pardon of all my sins; with an intire sanctification of my Nature; and a perfect cure, at least suppression of all my Infirmities; Meet me and Comfort me, meet me and make me fit for thy Company; Let thy Grace be my Guide and Guard unto Death: May thy *Banner over me* at this Feast of Love, be peace and joy, and compleat Reconciliation. O that I were more worthy, render me such by thy Worthiness; Cleanse me by thy Spirit; let me feed on Thee by Faith, and grow up *with the increase of God to a fulness of stature in Christ Jesus.* May th' outward and visible signs of my Savior's Death, convey to me th' inward and spiritual Grace purchased thereby May I so eat thy Flesh, and drink thy Bloud, Blessed Lord, as
Thou

Ch. II.

the Feast of Feasts.

31

Thou hast required, as my Soul has need, and as will prove the most beneficial unto me; that being confirm'd in Goodness by this holy Sacrament, and made an Heir of eternal Life by a due partaking of the same, I may be preserv'd by thy Power, thro' Faith unto Salvation. *Amen.*

§. 16. TO these and all the following extraordinary, I must not fail to add my ordinary Daily devotions; else what do I more than at other times? and all must not seem grievous, for it will be doubly and trebly, *what do I say?* nay unspeakably, and infinitely too, rewarded. The devil (*who*, as our Savior saies, *is a Liar, and the father of it*) spake the truth once, when he intimated, that *Man doth not serve God for nought.* Job. 1. 9.

§. 17. NOW it is not enough that I have spent an half hour or more in these Devotions, but, in order to Practice, I must digest them well by Meditation, 'twixt this and the next Day's Exercise; and so every following Day's Directions till the next again, if I expect my Soul should be thereby nourish'd, as my Body by meat. As the Lord God commanded th' *Israelites* in order to obedience, *Deut. 6. 6, 7. These words which I command thee this day, shall be in thine heart. And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

At Night, this and every Sunday & Holy day, as Introd. §. 38 to 42.

CHAP. II.

Five Sacramental Meditations before and on the 5 principal Feasts: With an Account of our other Feasts & Fasts.

§. 1. OUR prudent Reformers have retained five of the most ancient particular Prefaces, as in our *Communion Service*, to be said before *Therefore with Angels and Archangels &c.* (which the *Grecians* call the *Trisagium*, because the word *Holy* is thrice repeated,) to praise God peculiarly for the Mercy commemorated on each Festival upon which we do Communicate. Which being the great End of 'em, the best Method to promote that, will be to ground a devout Meditation upon every one of these Prefaces, proper for me, when I partake of the Mysteries at any of these Times, to use in private before these Solemnities, as an Addition to my other Devotions.

§ 2

§. 2. *A Meditation for the Communion on Christmas day, and seven Days before, in Memory of Christ's Incarnation.*

WELCOME thrice blessed Day! the desire of all Nations, whose distant glories made the Father of the faithful to rejoice; and whose approaches fill'd the World with wonder and expectation: thou wast Usher'd in with *Angelick* Hymns, and celebrated ever since with Anthems of Praise, because thou didst bring forth Joy, and a Redeemer to Mankind. Happy am I, that I shall have a Sacrifice of Thanks giving in my hand, to express the delight which my heart doth feel. The holy Table is the Altar upon which I shall offer my acknowledgments for all Mercies, and oh how many, how great are those which this day brings to my remembrance! so infinite they cannot be express'd, and yet so excellent they must not be forgotten. This day has reconciled Heaven and Earth, and made contradictions friends, to find a way to help us; as if nothing might disagree when Man was at Peace with God. O my soul, summon all thy powers to admire and worship: for all is Miracle, and the height of Wonder; Eternity begins to be; the Maker of all is made Himself; an infinite Majesty is shrunk into the dimensions of a span; the Word is made Flesh; and God becomes Man, yet remains God still; Here is a Mother who knew no Man; a Son that had no Father on Earth; a Child of *Adam* untainted with the Contagion that infects all *his* Posterity; an Infant honored with a new and glorious Star, adored by Kings, worshipped by *Angels*, yet born in the condition of the meanest fortune. All hail sweetest Savior, how lovely is thy condescension, how honorable thy abasement? Thou hast more splendor in the rags of thy Humility, than all the Grandeurs of this World could give Thee; Thou art more a King because Thou wouldst be like a slave for our sakes; and conquerest more hearts by thy stupendious Love, and unparalleled Self denial: O how shall I celebrate this great Solemnity? Wherewithal shall I set forth my gratitude for this most auspicious Day? I will receive the Cup of Salvation, and with Faith and ravishments of Delight feast upon that precious Body and Bloud which *Jesus* did this Day assume for me. It is not enough, dearest Lord, that Thou wast born for me, unless Thou art also born again in me, and (*as it were*) become incarnate in my heart. In thy Birth

Birth Thou wast made one with us, Thou didst put on flesh, and wast a partaker of our humanity. And Thou hast appointed this holy Sacrament that I might be one with Thee, be replenish'd with thy Spirit, and a partaker of thy Divine Nature. Nor is it any incongruity if I Remember thy Passion, and praise Thee for thy Incarnation at once; for as soon as Thou wast born Thou didst begin to dy, and the life which was here begun (*compared to that glorious Life which Thou didst leave*) was it self a very Death; but therefore Thou wast born, that Thou mightest be capable to suffer that death for us, which thy Divinity could not feel; and thy Nativity was the first Scene of thy Passion; for it introduced thy Death, and that effected our Salvation; so that I will remember both together: For in both Thou hast most admirably humbled thy self to the depth of misery; and yet I doubt not but Thou wouldst have stooped lower, if it had been either necessary or possible: But there needs no more testimonies of thy Love. Blessed *Jesus!* I am already overwhelm'd with these, which are so strange and undeserv'd, so sweet and ravishing, that my Soul could not contain if it did not vent it self in thy Praises. *Therefore with Angels and Archangels, and with all the company of heaven, I laud and magnifie thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to Thee. O Lord most High. Amen.*

§. 3. *On Easter-day, and seven daies before, in Memory of our Savior's Resurrection. Note; If I shall not receive the Sacrament on Ascension day, nor Sunday, I add that following Meditation to this.*

O My Soul, adorn thy self with the Garments of gladness, prepare thy most triumphant Hymns to go forth and meet this great returning Conqueror. Thou didst rejoyce when He was pleas'd to undertake the Combat, and didst celebrate his entrance into the lists with praises; how then will it ravish thee to behold Him come off with success and honor? His warfare is now accomplish'd, and He has pass'd thro' the scorn and cruelty of Men, the malice and rage of devils, and the just but severe anger of God, yea the shadow of Death, and the Regions of Eternal horror; and after all this thy Surety is set at liberty, for He has paid all thy Debts, and cancell'd all those dismal Bonds, by
which

which thou wast forfeited to eternal Ruine: Thy Champion is Victorious, and as the Trophies of his Conquest, He has the Keys of Death and Hell, and leads them both in Triumph vanquished and disarm'd: *Blessed is he that commeth in the Name of the Lord: S. Mat. 21. 9. I receive Thee, dearest Savior, as born to us a second time, and this shall be thy Birth-day also, the Nativity (tho' not of our Emperor, yet) of thy Empire, thy Restauration to a state of Immortality. Thy former Birth did show Thee to be the Son of Man, but this declares Thee to be the Son of God, and now we know that our Redeemer liveth. He that loved us so infinitely as to dy for us, does now ever live to intercede on our behalf; He that express'd such kindness to us in his Passion, has so fully demonstrated his own power in his Resurrection, that we are sure He is as able as willing to deliver us: Let the Heavens rejoyce, and let the Earth be glad; Ps. 96, 11. for this is the Day that the Lord hath made, Ps. 118. 24. a day to be had in everlasting Remembrance, a Time destined to Jubilee and Rejoycing: Behold how Nature is raising it self from the grave of Winter, and seems annually to celebrate the memory of her Lord's Resurrection in her green and fresh attire: A season chosen by God for Festival, Three thousand years ago; and observ'd ever since by *Jews*, or *Christians*, or both, with the greatest solemnity. See how those blinded *Jews* rejoyce over their Paschal Lamb (in the midst of all their Calamities) for the deliverance of their fathers. But we have a Nobler Passover for a greater Deliverance; *Christ* our Passover is sacrificed for us; therefore let us keep the Feast, and that upon the precious Body and Bloud of the Lamb of God who was slain, but is alive again, and behold He lives for evermore. Wherefore I will go to thy Altar with Joy, and tell out thy works with gladness, O most mighty Savior, Who hast not only died for my sins, but risen again for my Justification: And indeed what comfort could I have found in this memorial of thy Death, if it had not been for thy Resurrection? this Sacrament would have only remembered thy Sufferings, and renew'd my Sorrow to think that So excellent a Person had perish'd in th' attempt of my deliverance; but now 'tis become a Feast of Joy, because it is an assurance of thy Resurrection, as well as a commemoration of thy Passion: And since Thou livest, sweetest*

Jesus

Jesus, we live also; thy Resurrection raiseth our hearts from
 ad despair; it gives a new Life to our hopes; it makes
 our sorrows light; our labors easy; our lives chearful; and
 our death advantage, because it hath lost its sting, and is
 become the gate into Immortality: we can charm all our
 fears and troubles with this one word. *The Lord is risen y, ea,*
the Lord is risen indeed: S. Luk. 24. 34. for Thou hast washed
us from our sins in thy own Bloud, and made us Kings and
Priests to God Rev. 1. 5. 6. to offer up at thy Altar never
ceasing Praises, Therefore with Angels and Archangels, and
with all &c as in S. 2.

§. 4. On Ascension-day or Sunday and 7 daies before. NB.
If I receive not the communion this day, I use this at Easter.

I see, O Merciful *Jesus*, Thou art content for our sakes
 to stay here upon Earth, when Heaven longs for thy Re-
 turn; Thou hast these *Forty daies* denied thy self the full
 fruition of thy Glories, to dispel the sorrow, and confirm
 the Faith of thy Disciples, and yet at last their tears and
 imbraces show how loth they are to part with Thee: But
 behold the day of thy Triumph is come, and the holy *My-*
riads are sent to wait upon Thee, the Heavenly Singers
 that go before, Cry, Open your selves ye everlasting doors,
 that the King of Glory may come in; to whom the *Angels*
 which come out to meet Thee, answer with extasies of
 amazement, *Who is this King of Glory?* and all the Chorus
 that follow after reply, *Even the LORD of Hosts, He is the*
King of Glory; Ps. 24. and thus with Hymns and joyful
acclamations, is Jesus welcomed to his ancient and most
glorious Throne: And now, O my soul, why standest
thou gazing into Heaven? He is too high to be discerned,
too bright to be seen with mortal Eyes, since Cherubins are
dazled at his splendor. He is gone to his proper place, and
ascended thither whither thy desires carry Thee, and where
e're long thou shalt see Him face to face. Thou standest,
like Elisha, looking after Him, and lamenting thy Master's
departure, but He has left his Mantle behind Him, even
the Mysteries of this holy Sacrament, which to thy Faith is
the flesh which He was clothed withal, and is design'd to
convey a double portion of his Spirit unto thee; so that it
appears He has left his Love with us when his Person was
taken from us. Away then with these sighs and tears,
lament no longer th' absence of thy Lord, for He is in this
blessed Feast; He is here in his comforts and Graces, here
 in

in his Merits and his Love, and his Spirit can minister the same Benefits hereby, which his personal presence would have given Thee. Go then with all possible speed, and taste of this Heavenly Provision, delight in it above all the sweetnesses in the World, because it contains so many pledges and Emblems of thy glorions Redeemer's Love, when thou beholdest Him that is thy Head so advanced, make haste to unite thy self nearer to Him by partaking of his Body and Blood, that thou mayst finally Reign with Him. In the mean time raise up thy thoughts above this lower World, declare thy desire to be with *Jesus*, send thy heart before, and protest, if He had not left thee some little tastes of his sweetness in the repast of this holy Table by the way, thou couldst not have indured so long without Him: There is nothing that He loves comparable with his Throne in Heaven, unless it be an humble and thankful heart, into which I am about to receive Him, and as the Celestial quire welcomed Him thither, so will I receive Him with joy into my poor soul. *Therefore with Angels and Archangels, &c as in §. 2.*

§. 5. On Whitsunday, and six daies before, for the Gift of the Holy Ghost.

I will go to thine Altar, O Lord, with a new Sacrifice of praise, because Thou hast given me a fresh instance of thy Love this day; Thou art slow to punish thy Enemies, but speedy to Comfort thy servants! For no sooner was thy Misery changed into Glory, but we received the greatest demonstration of thy affection; no sooner didst Thou put on thy Crown in Heaven, but the Earth felt the bounty of thy Dispensations: for it was not possible for Thee, sweetest *Jesus*! to let thy promise remain long unperform'd, or the sad expectations of thy *Disciples* unsatisfied: Being assembled therefore this Day with one heart in one place, they are Suddenly surpriz'd with wonder, and inspired with a heavenly Power, such as they had never felt before; vigorous as a mighty wind, chearing as the morning light, inflaming their hearts with zeal, and filling their mouths with Anthems indited in the Languages of all the World: O wonderful Change! their Ignorance is turn'd into Learning, their Mistakes into Infallibility, their Fear into Courage; their Weakness into Strength, their sorrow into Joy, and they in a moment made able

to confound the Arts, and conquer th' Oppositions of the Heathen world, and maugre all the Devices of satan, to set up the Kingdom of the Lord *Christ*: And shall not we praise Thee for the Miraculous dispensations by which the Gospel was made known even to us in these utmost corners, and in the last times? yes, Holy *Jesus*, we will also meet with one accord at thy Table, not doubting but Thou wouldst give us the same measures of thy Spirit there, if our Duty or our necessity did require it. It is enough to me that Thou knowest my needs; more than will supply'em I dare not ask, lest Thou wilt not give: Thou hast given me thy self, wherefore I believe Thou wilt not deny me thy Spirit, without which I can have no Interest in Thee. I go not, gracious Lord, with the carnal *Jews*; to devour thy flesh, but to partake of thy Spirit which only giveth Life, the flesh profiteth nothing: Behold thy spirit has converted Millions, let me therefore together with thy precious Body, receive there such proportions of thy Holy spirit as may suppress my evil affections, revive my dead heart, comfort my dejected mind, and turn my Ignorance into Knowledge, my Knowledge into Practice, and make that Practice so sweet and easy, that this may be a Day of Joy to me also, solemniz'd in the white garments of sanctification and rejoicing: And finally, let not this Heavenly Inspiration be only express'd in Extasies and holy Fervors this Day, but let thy spirit rest upon me, and dwell in me for ever; so shall I alwaies have cause to bless Thee for so incomparable a Gift. Methinks I feel already the force thereof bearing down my Corruptions, and its bright beams driving away the mists of sin and Error. I find its Flames warming my heart with Zeal and Charity, and its quickening power opening my sealed lips to show forth thy Praise. *Therefore with Angels &c. as*

§. 2.

Nota, To this I add the next for Trinity Sunday, if I shall not then Communicate.

§. 6. *A Meditation before the Communion on Trinity-Sunday. Which I add to that for Whitsunday, if I do not Partake of the Lord's Supper on this Day.*

O Admirable Mystery to be adored in the profoundest silence; by the contemplation whereof, when I am struck with amazement, I can learn Humility, and discover my own Ignorance: And I have th' opportunity of exercising a nobler Faith than if I could comprehend it with my shallow reasonings and

imperfect demonstrations. The Trinity in Unity, and the Unity in Trinity has been derided by the *Heathens*, and endeavored to be perplexed by the wits of all kinds of *hereticks*; but it suffices me, Blessed *Jesus*, that Thou hast reveal'd it, and thy holy Church (*divided in too many other things*) has universally agreed in this great Truth: And I'm the more confirm'd in it, because I learn by it to Worship with a regular Devotion; from hence I'm taught to pray to the Father, in the Name of the Son, through th^y assistance of the Holy Ghost; and as long as I live will I praise Thee particularly at this Holy Feast for so excellent a Revelation, for this Ordinance it self contains many things above my Understanding, and is all Mystery. The Trinity is the Article, and this Sacrament the Rite which do distinguish thy true Religion from all the sects in the World: where fore by observing this Rite I do imbrace this Faith, and upon the representation of thy Death, I do profess to live in it, and dy for it, resolving never to have other Lord: and when I find the Father giving, the son given, and the Holy Ghost dispensing that Gift unto my soul in this sacred Communion, it shall be a greater confirmation to my Faith in this Divine Mystery than can be acquir'd by the most curious search into it: However I'm resolved my Reason shall veil to thy Word, and I will be content to stay for a full apprehension of this sublime Truth, till I'm advanced to a state of *Angelick* perfection, and come to behold the Glories of the Trin-une God: till then I will bless Thee for what I know, and believe more than I can conceive; and I will worship the same Majesty, which the heavenly Quire doth, in these addresses. Therefore with Angels and Archangels and with all *&c.* as in §. 2.

§. 7. SOME affirm that Bishop *Fabian*, of *Rome*, the Martyr, (*about 236 years after Christ*) did order those Seasons especially for all the faithful to Receive. And truly a solemn time of Joy seems the most proper for the Celebration of this Heavenly Feast.

§. 8. OUR Church has set apart other Feast-daies, as all *Sundaies* in the year, (*whereof I've largely treated*) the *Circumcision*, *Epiphany*, *Purification* and *Annunciation* of the blessed Virgin, *Monday* and *Tuesday* in *Easter* and *Whitsun-week*, and the *holy Innocents*; for the Remembrance of some special Mercies of God, And surely whoever is truly thankful for those rich Mercies, can't think it too much to set apart some daies in a year for that purpose.

§. 9. *A general Morning Prayer to be said on all the forementioned Holy days.*

A L M I G H T Y God, who hast established in thy Church Pastors, and Teachers, and Governors, *for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ*; make me careful to observe all those Institutions which are Injoyn'd for these admirable Ends; and always to esteem Days set apart for thy Worship, and dedicated to thy Service, as a great Relief to th' infirmity of my nature, which is not capable of an uninterrupted Contemplation of Thee. Let not th' Affairs of this Life, nor my eagerness in obtaining the good Things of it, so far ingross my Thoughts, as to make me neglect those happy opportunities of working out my own Salvation. Let not the love of Pleasure prevail upon me to consume them in sensual Injoyments; but grant that my rejoicing may be accompanied with Temperance and Moderation; and dispose my mind, by all the Refreshments of my Body, to serve Thee with greater diligence and Chearfulness all my Days. Make me constant at those holy Seasons in attending thy publick Worship, and let me enter thy House with recollected Thoughts, composed Behavior, and with a thankful and devout Temper of Mind. Let me hear thy word [*preach'd, or read,*] with serious Attention, and with a particular Application of it to the state of my own soul. [**Let me approach thy Altar with fervent and heavenly Affections, and Resolutions of better Obedience.* * To leave this out, if it be no Sacrament day.] Let me commemorate the Mysteries of my Redemption, with profound Humility, with exalted Thoughts of thy wonderful Goodness, and with thankful Acknowledgments of thy great Love demonstrated to the sons of Men.] That thus observing these Days of Rest here below, I may celebrate an Eternal Rest with Thee hereafter in thy heavenly Kingdom, thro' Jesus Christ our Lord, Amen.

§. 10. OTHER daies Our Church appoints, as in our Common-Prayer-Book under Tables and Rules, in memory of th' Apostles and other New-Testament Saints, wherein we are to give hearty thanks to God that they were made Instruments of revealing to us Christ Jesus, and the way of Salvation: and to Meditate on those Examples of holy Life they have given us, and stir up our Selves to the Imitation thereof: and whoever does uprightly set himself to make these

these *Uses* of these several *Holy daies*, will have cause, by the Benefit he shall find from them, to thank, and not to blame the Church for ordering them.

§. 11. *A General Prayer to be used on all the Saints days.*

O Lord God, in whose sight the death of thy Saints is precious, and tho' *their Departure is taken for Misery, yet is their Hope full of Immortality; and having been a little chastised they are now greatly rewarded.* Let the mortified Lives of thy Saints raise me above the Pleasures of Sense; and let the Pattern of their Piety and Devotion, their Humility and Charity, their Meekness and Patient sufferings, be alwaies so lively imprinted upon my Mind that I may transcribe their Example in my Life and Conversation. Let the Memory of what they indured support thy Servants who are engaged in Combats and Trials here below; Abate the Power and Malice of their Enemies; Let all those who hate and persecute thy Church be brought to Repentance, or miscarry in their cruel Designs against it; that thy Name may be celebrated to all Generations; that thy Kingdom and thy Coming may be hastened; that thy Saints may obtain the Consummation of their Bliss, by the Resurrection of their Bodies, and receiving the Crown of Righteousness, which Thou hast prepared for all that put their Trust in Thee, and that I, with them, may Praise thy Name for ever and ever. *Amen.*

§. 12. AND one Day yearly our Church celebrates the Festival of *S. Michael* and all *Angels*, to express our Thankfulness to God for those many eminent Advantages that the Christian Church has obtain'd by the Ministry of the Holy Angels, over the Power and Malice of the devil, and those mischievous Instruments he has imployed to destroy it.

§. 13. *A Prayer for the 2d. branch of Charity, Speaking Good.*

SET a Guard, O Lord, upon my Lips; that I offend not with my tongue. Let Prudence and Circumspection alwaies attend to shut out such Discourses as border the least upon *evil Speaking*. That I may be tender of the Reputation of my Neighbor, and never diminish his good Name by spreading any evil Reports concerning him. That the Deformity of

of his Body, or the Weakness of his Mind may never be the subject of my light Mirth. That I may never encourage Backbiters, by listening to their Suggestions, or by giving Credit to their Slanders. Thou hast given me a Tongue that I might praise Thee, and that I might influence others to bless thy Holy Name, O! let this be the main Employment of that noble Gift, that my Words may chiefly aim at promoting thy Glory, either to Soften the Pains of th' afflicted; to Vindicate the Reputation of my Neighbor, whenever I hear it injured; to Unite the Minds of those that are at Variance; or to Instruct those that know Thee not enough. And to Entertain all the World, O God, with thy Greatness, and thy Goodness, to Inflame all hearts with thy Love, to Provoke them to Praise Thee, to Glorify Thee, that I may one day mingle my Praises with those of thy Elect in Glory, thro' *Jesus Christ*. Amen.

The Vigils and Fasts of our Church.

§. 14. OTHER Days she enjoyns for Fasting and Humiliation for our own and the Nations Sins, as in th' *aforesaid Table*, which we are to observe in such a Manner as She directs, *that is*, not only in a bare abstaining from Meat, which is the Body's punishment alone, but in afflicting our Souls, humbling them deeply before God, earnestly praying for his Pardon and Forgiveness, and for turning away of those Judgments which those Sins have call'd for; but above all in turning our selves from our Sins, and exercising our selves in works of Mercy. *Isa. 58. 3—12. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our Soul, and Thou takest no knowledge? Behold in the day of your Fast you find pleasure, and exact all your labours. Behold ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his Soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house? when thou seest the naked, that thou cover him.*

and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and He shall say, Here I am: if thou take away from the midst of thee the yoke; the putting forth of the finger, and speaking vanity: And if thou, draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee, shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in.

§. 15. *A general Morning Prayer on all single Fasts.*

I Acknowledge, O God, my own vileness by reason of my Sins, and am heartily griev'd for the loss of thy Favor. What Humiliation, O Lord, can sufficiently express the greatness of such a Loss! But I will weep and mourn because I have offended Thee, and I will repent, as it were in Dust and Ashes: I will mortify those inordinate Appetites which have so sadly betray'd me; I will contradict all those Inclinations which have made me stray from the ways of thy Commandments. And do Thou, O Lord, wean my soul from the Pleasures of the Body, which so often corrupt it, and render it incapable of relishing Spiritual Injoyments: Let it not contract too great a Familiarity with the Delights and Satisfaction of Sense, since it was created for more exalted Pleasures, and must shortly quit those here below; that so when I come to leave this World, I may be qualified for the blessed Conversation of Spirits in thy heavenly Kingdom, thro' *Jesus Christ* our Lord. Amen.

§. 16. EVERY Fryday in the Year (except when Christmas-day falls upon one) is injoin'd to abridge our selves as to the Pleasure of Eating and Drinking, and to Examine and Humble our Selves, in compliance with the Custom of the Primitive Church, because our Savior, upon this Day

Day of the Week humbled Himself, even to the Death of the Cross, for us miserable Sinners.

§. 17. THE Fasts called *Vigils*, are to prepare our Minds for a due Observation of th' ensuing Solemnities, without Intemperance, Lightness, or Vanity.

§. 18. TH' *Ember-Days* are set apart for consecrating to God the four Seasons of the Year; and also for imploring his Blessing upon th' Ordinations perform'd only upon the Sundays immediately following.

§. 19. THE *Rogation-Days* are to prepare our Minds to celebrate our Savior's Ascension; and likewise to appease God's Wrath and deprecate his Displeasure that He might be pleas'd to bless the Fruits, (*with which the Earth at this time is cover'd*) and avert Pestilence and War, which ordinarily begin in this Season.

§. 20. THE *Lent-Fast*, Practis'd by the first Christians, wherein they did eat and drink what was least delicate, may have respect to *Moses* his twice fasting forty daies; *Elias* 40 daies; the *Ninivites* having precisely as many days allowed for their Repentance; and our blessed Savior's observing the same length of time; as the common Number belonging to extraordinary Humiliation, and in order to promote Piety and Devotion.

§. 21. *A General Prayer for every day in Lent.*

ALMIGHTY God, give me Grace to use such Abstinence during this Season dedicated to the exercise of Repentance, that my Flesh may be subdued to the Spirit, and my Mind left free to Approach Thee with Ardor and Fervency of Affection. Inure me by Self denial to bring my Body into Subjection, and to punish all those Excesses I have been guilty of in the use of thy Creatures. Let my Retirement from the World make me see the Vanity and Emptiness of it: & teach me to Relish the Pleasures of Spiritual Injoyments. Let me spend those solitary Hours in improving my Christian Knowledge, and do Thou open my Eyes that I may see the wondrous things of thy Law. Make me heartily to bewail my sins, and do Thou work in me that godly Sorrow not to be Repented of. Grant that I may sincerely Examine the state of my own Mind, and do Thou search and try me, and lead me into the way everlasting. That perceiving how evil and bitter a thing it is to depart from the Living God, I may no longer continue at a

distance from the Fountaine of all Ioy and Happineſs; but that by Confeſſing and forſaking my ſins, I may be intirely converted unto Thee, and they may be blotted out, when the times of Reſreſhing ſhall come from the Preſence of the Lord, thro' Jeſus Chriſt, my only Savior, Amen.

CHAP. III.

Seventeen Meditations Before the Sacrament of the Lord's Supper, to be read in the Family, two or more at a time, ſo as to read them all, once at leaſt, Yearly, on the Evenings of the Warning.

Section I. NEW-YEARS DAY.

LET us conſider before we go to the Holy Table, for what Ends we go thither; and with what Hearts we ought to go. Is it not to admire the greatneſs of God's Love in giving his Son to us; and the greatneſs of Chriſt's Love in giving Himſelf for us? Is it not to render our higheſt thanks and praiſe to the Father and the Son, for this inſtimable Love in giving his Bloud a Ransom for us; and then offer up our ſelves wholly to his Love? Is it not to renew our Baptiſmal Covenant, wherein we promiſed to forſake all his Enemies; and to lead a mortified life in all obedience to his Will? To repreſent to God what his Son has done for us, and humbly to hope in Him for all the Benefits of his Paſſion? To receive increaſe of Power to overcome the World, and farther Teſtimonies of his Love, and ſtronger deſires after the Conſummation of it in heavenly Blifs? To Unite our hearts in Brotherly Affection to all the faithful ſervants of Jeſus; and to Rejoyce in the holy Communion of Chriſt and his Saints? O bleſſed Jeſus, who can have hearts diſpoſed to do all this without Thee? We come therefore to Intreat Thee that Thou wilt repreſent thy ſelf moſt lively to us. If we could have ſeen Thee hanging on the Croſs; or if Thou wouldſt appear to us as Thou didſt to *Saul*; if the Heavens were opened and we could behold Thee, as did *S. Stephen*; what ſtrange Paſſions, what holy Affections would it raiſe up in our hearts! Let us open our Eyes, heartily and ſtrongly Believe, and our Ioy ſhall be full. He will be in the miſt of us, when we are Aſſembled together in his Name; according as He promiſed. He preſents Himſelf before us in theſe Signs of his Body and Bloud. Let us Behold how the

the Word was made flesh : how He was Circumfised and fulfilled the Law under which He was born; that He might be a pure and unspotted Offering to God; and see how He suffer'd upon the Cross; how his Body was broken, and his Heart-bloud pour'd out to reconcile us unto God. And then we cannot but come with thankful hearts; and with humble, reverent, and devout affections present our selves unto him, bitterly bewailing our offences, chearfully resigning our selves to his Will, and joyfully hoping for his Mercy. When He says by his Minister. Take eat, drink this; what is the meaning, but as if He should say, *I am thy Salvation?* And when we stretch out our hands and do this; what is it, but to say, *My Lord, and My God?* And happy are they, who not only call Him, Lord, but do the things that He says. *Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in thro' the gates into the City. Behold, I come quickly; (says He) and my reward is with me, to give every man according as his Work shall be. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Amen. Even so, come Lord Jesus. Rev. 22, 14, 12, 20. & ch. 21. 7.*

§. 2. JANUARY.

WE must Consider with our selves, some time before we intend to communicate, that we are invited to come, not only into the Presence, but unto the Table of God: to be Guests of the Lord of the whole World. What a grace, what an honor is this; shall any business, any pleasure on Earth put by the thoughts of it? It is impossible, if we remember what the great God is who calls us to Him and that He sets the Body of his Son before us upon his Table; and that our Cup is filled with his Bloud; that the Angels think it not below them to wait on us, and minister unto us; and the Divine Spirit will be ready to breath upon us, and fill us with such holy Love, that we shall send up our souls in joyful hymns of Praise and thanks to God our Savior. With what Admiration should we receive the News of this Invitation? With what Reverence ought we to approach Him? With what forwardness of Love; with what gladness of heart, should we go to meet our blessed Lord! Was there ever any Kindness, (*should we think with our selves*) like unto that of his? Did there ever such a furnace

of Love, (*if I may so represent it*) burn in any heart? could He do more than dy the bloody and shameful death of the Cross, for to save sinners? How is it possible, that the Remembrance of this tender Love and compassion should ever dy? or that any heart should freeze over such a fire? Unless we be wilfully careless, we see that he will have our Love: He will not suffer any thing to rob Him of the purchase of his Blood. For lest we should prove so ungrateful, as to let Him slip out of our Minds, He has left Himself still among us in sensible signs and representations. By these He shows us his bloody Death and Passion. He makes Him self present to our faith: and we may see that He is desirous to do more than dy for us; having contrived a way to live for ever in us, and be firmly united to us. What manner of Love is this that Heaven has manifested unto us? Who can refrain from tears of grief and sorrow to think of his own Ingratitude; and from tears of joy to think of the wonderful kindness of the Lord? Can we look on Him who was pierced for our Sins, and not lament and mourn? can we see his bleeding Wounds and not be troubled? No pious heart can be so hard. And yet when we consider that by those stripes we are healed; and that He has washed us from our sins in his Blood; that faithful souls may take Sanctuary in his Wounds, and be secure and safe: we can't chuse but rejoyce in the Lord, and be glad in his Salvation. Let us call to our souls then and bid'em awaken in themselves the liveliest thoughts of Him, and the devouteest affections to Him; Call to 'em to put themselves in tune, to string (*as I may so speak*) the Instruments of Joy and praise; and stir up all the graces of the Holy Spirit: that so we may go with a deep humility; a godly sorrow; a perfect hatred of all sin, both of the flesh and of the spirit; a strong resolution against them; with a lowly Faith; and in the heights of Love; with enlarged Desires, and great longings to this holy Feast. Let us Ask our souls, what do you think of? what do you love? what do you long for? with what intentions are you going to the Lord's Table? Are the Treasures of Christian Wisdom and Knowledge more in your account than thousands of Gold and silver? Do you heartily believe the holy Gospel of *Christ Jesus*, and love Him and his Religion in sincerity? Is all sin already bleeding to death in you, and had you

you rather dy than willingly offend your Saviour, that died for you? Are you going to hang all remaining affection to 'em upon his *Cross*; that there they may be perfectly crucified, and never taken down till by continued Meditation on it they be quite dead? Let us Resolve then to go and tell Him as much; to declare and show to Him that this is the sense of our hearts. Only to ask our selves again; what appetites do you feel in you? are you going as thirsty men to drink; or hungry men to their food; or a Bride to the marriage of a chosen soul, dearer than all the World besides? Or do you feel something like those things in your hearts? What is it that you hunger and thirst after? Is it his Divine Grace and Holy spirit? Do you long to be more like Him, and made partakers of his Divine Nature? are you going to make a new resignation of your selves to Him, to be made one spirit with Him, never any more to depart from Him? Then let us think how the Bridegroom will welcome us: how our Savior, I mean, will declare and set forth his Love to us; and give us assurances that his mercy endureth for ever; and bid us rejoyce and be exceeding glad in what He has done already, and in the hopes we have of what He will do hereafter. And here we may call to mind how the Word was made flesh, and dwelt among us: how He manifested forth his Glory by his Wonderful Works: how He taught us the way to Eternal life; and at last was betray'd and deliver'd into the hands of sinful men, and was crucified and died for us: with all the rest that concerns the knowledge of *Christ*. That so we may have it more ready in our thoughts, when we come to his Table; to do this in commemoration of Him. In this manner also we may bewail the sins of our former life: sue for a pardon of what is past; and beseech the grace of his Holy spirit, to assist our Resolutions of well-doing for the time to come.

§. 3. FEBRUARY.

LET us think with our Selves, It is now a Month [*or more*] since our Lord did us the honor to entertain us at his Table. Where have we been ever since that happy time? what have we been doing? have we never gone to return Him thanks for that grace bestowed on us? have we been perfect strangers to Him who loves us so much, who spake

to kindly then unto us? and gave us such assurance of his everlasting kindness? O shameless ingratitude? how shall we be able ever to look Him in the face any more? We shall sink and dy under the load of such a fearful guilt. But I hope the case is not altogether so bad with us. Have we not sometimes reflected on his incomparable Love? have we not indeavor'd to preserve some memory of the benefits He hath done unto us? Is there not still a little sense of 'em remaining in our hearts? We would fain incourage ourselves to wait again upon our Lord. Pardon us, O God, if we presume again to enter into thy gates with thanksgiving, and into thy Courts with praise: to eat of the Bread which came down from heaven; to show forth the Lord's Death; to represent to our God the Sacrifice He made for th' atonement of our sins: and, by vertue of it, humbly to expect the continuance of his pardon; to renew our Covenant with Him; and to receive new confirmations of the truth of his promises to us. Let us awake all our holy thoughts, our Faith, our Love, and every other grace, till we can say with *David*, Our hearts are fixed, O God, our hearts are prepared, we will sing and give praise, *Pf. 57. 7.* Let us go and shew Him how our hearts have been wounded with the thoughts of his Love; how all our sins have been bleeding to death; how ready we are to offer up our selves in sacrifice to Him. Let us show Him how resolv'd we are to walk on still more steadily in his holy ways; to imploy all the renewed strength we shall receive, in his hearty Service; and to go forth in the joy of the Lord to do his Will with greater humility, freedom, and chearfulness of spirit. Then we may think we hear that voice of Wisdom, *Prov. 9. 5.* Come eat of my bread, and drink of the wine which I have mingled, Or that of the divine Lover, *Cant. 5. 1.* Eat, O friends drink, yea, drink abundantly, O beloved, and say, as *Psal. 63. 5.* My soul shall be satisfied as with marrow and fatness: and my mouth shall praise Thee with joyful lips. For Christ Himself says, *S. Mat. 5. 3.* — 11. Blessed are the poor in spirit. for theirs is the Kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart: for they shall be called the children of God. Blessed are they which are persecuted

*cuted for righteousness sake: for theirs is the Kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, As He will one day say to such Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World: ch. 25. 34. so now He authorizes his Ministers to say, Come, ye blessed souls, receive the tokens of his Love, some earnest of future bliss; and rejoyce in hopes of his heavenly kingdom. He has not only prepared for us a Kingdom hereafter, but as the Psalmist speaks in another case, Ps. 23. 5. He has here prepared a Table for us, and anoints our heads with oil, [that gladness where with our royal High-Priest is crowned] and makes our Cup [his celestial blessings poured on us,] to run over. Let us go then, and humbly receive that Cup of Blessing, to which He invites us. Let vs bless the Lord, and speak good of his Name: desiring that all Mankind may be blessed in Him; all Nations may call Him blessed. Ps. 72. 17. To the wicked, indeed God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. Ps. 50. 16, 17. They that are in the flesh cannot please God Rom. 8. 8, The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like. Gal. 5. 19, 20, 21. For them that do such things, the Psalmist says, In the hand of the LORD there is a cup, and the wine is red. Ps. 75. 8. but it is The cup of the wine of the fierceness of his wrath. Rev. 16. 19. True; but let us go therefore and renounce all Ungodliness, and worldly lusts; let us crucify the flesh with all th' affections and appetites thereof. Let us engage our hearts in that Covenant, which we haven often taken into our mouths: and protest and vow that we think it our happiness to be his most obedient servants. Then we need not doubt but He will accept us, and send us away with his blessing; and may address our selves as cheerfully to Him, as if we heard a voice from heaven saying, Rejoyce in the Lord alway: and again I say, Rejoyce, Phil. 4. 4. For The LORD hath done great things for us: Ps. 126. 3. The LORD hath made known his salvation: his righteousness hath He openly shewed in the sight of the Heathen. Ps. 98. 2. God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have
ever.*

everlasting life. *S. John 3. 6.* And therefore, *Be glad, O ye righteous, and rejoyce in the LORD: and be joyful all ye that are true of heart. Ps. 32. 12.* Let us Rejoyce in God's marvellous Love, and *Wait for his son from heaven, Whom He raised from the dead, even Jesus which delivered us from the wrath to come, 1 Thes. 1. 10.*

§. 4. MARCH.

WE may consider that when God intended to make a new Covenant with Man, of more abundant grace and mercy than was ever known before, He was pleased to do like a Man. *The Word was made Flesh, and he came, and dwelt among us. S. John 1. 14.* He declared by the mouth of one taken from among our selves, his great good will towards us. He entred into all imaginable bonds to perform his part of that sacred Covenant. He gave us his word and his oath, *Two immutable things, in which it was impossible for God to lie, Heb. 6. 18.* He gave us his Son for a Pledge; and his Son gave his Bloud for a Seal, and his Holy Spirit for an earnest of his eternal Love. Adored be the goodness of God (*should we say within our selves*) who has done so much to assure the hearts of trembling and unbelieving sinners. Adored be his goodness, Who is so desirous we should be persuaded of it. Is there no way for us also to ingage our selves, and pass our word as solemnly to Him? Can we find no bonds that are sacred, wherein to tie our selves strongly to his service? Blessed be the Mercies of our God, who has appointed *two Sacraments*: wherein we for our parts *promise* and *seal* to stand to the Conditions of that Covenant of grace. But so excessive is his Love that He does there again, likewise ingage his fidelity to us and secures to us the Blessing which He has promised in his holy Gospel. Oh how excellent is his Loving Kindness,

* *Reckoning from the time of our Baptism.*

which has given us such strong Consolation! And how long is it now since we were first Devoted to Him, and receiv'd the first assurances of his Love? These * _____ years have we been call'd by his Name, and made partakers of his Grace. In our Baptism. He began to shew his Love to us; and there we entred into Covenant with Him, and vowed to keep his Commandments. *What manner of persons ought we to be in all holy Conversation, and godliness, who are so deeply indebted to Him, who have liv'd so long in his Family, and been often likewise entertain'd*

tain'd at his Table, and receiv'd there the renewed tokens of his dearest Love! O how unwearied is his Goodness; which calls us once more to partake of that great favor! Can we find in our hearts to admire any thing, to love any thing like unto Him? Let us go with the forwardest affection to testify how much we value his kindness: to profess the sincerity of our faith in Him, and most dutiful love to Him. Let us go and confirm th' agreement that is between us, and make a new choice of Him for our only Master and Savior, and take upon us to be eternally his Servants. Nay, render Him our most hearty thanks, that He will admit us to that honor: and with the most passionate Admiration make Him our acknowledgments that He would do so much to deserve our service. Is not this our mind and intention in approaching to his Table? Does it not grieve us that we have any time offended so great Love? Had we not rather die and be crucified as He was, than willingly break the least of his Commands? Do we not in heart and resolution forsake every thing that would hinder us from doing his Will? Are we not purposed to follow *Jesus* in all the holy actions of an holy, humble, charitable, and religious Life? Let us go then and wait upon Him; & show Him the Love that we bear unto Him, Let us give Him thanks even for this good mind which He has put into us; and for all the hopes we have that He will continue it to eternal life. Let us not be discouraged for He himself has said, *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him, and will abundantly pardon. Psa. 55. 7.* He will pour more abundantly of his Holy Spirit on us to strengthen our Resolutions. He will make us grow in Grace, and bring forth all the fruits of righteousness; and do for us as in Psalm 36. 8, 9, 10. *They shall be abundantly satisfied with the fatness of thy house: and Thou shalt make them drink of the river of thy pleasures. For with Thee is the fountain of life: in thy light shall we see light. O continue thy loving kindness unto them that know Thee: and thy righteousness to the upright in heart. Psa 59. 1.* Behold the LORD's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear. *St. Luke 1. 49. 50.* For He that is mighty hath done to us great things, and holy is his Name. *And his mercy is on them that fear Him, from generation to generation.*

§. 5. EASTER-DAY.

O Blessed day! which brought glad tidings of great joy, our Savior's second birth-day to a more glorious life! who is become the first fruits of those that slept! 1 Cor. 15. 20. and has brought life and immortality to light! 2. Tim. 1, 10. And gave us assured hope in God, that it shall be to us according to Jesus his Word. Why do we dream thus about these things? let us awake and stir up in our selves the most piercing belief and sense of 'em. Our Savior is risen, and calls unto us with a mighty voice, saying, *I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.* Rev. 1. 18. Need there any more words to persuade us to go and rejoyce in his love, which made Him give Himself to dy for us? and in the love of God which accepted of his oblation, and rewarded his sufferings with a glorious Resurrection to an endless life? And in that Power, Might, and Majesty wherewith He is crown'd? So that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. Phil. 2. 10. It is too little to say, that we will go and thank Him at his holy Feast, for what He has done for us, and for what we hope He will still do: We will go and offer our selves absolutely to Him: We will make a Vow of love to Him, and Charity to all the World: We will triumph in his praise; and glory in the service of the Prince of Life: We will dedicate our selves to be everlasting monuments both of his Death, and of his Resurrection from the dead. We will so Remember his Death, as to dy our selves to sin: and so Remember his Resurrection, as to rise again to walk before Him, in Newness of Life; and his Dying no more, so that Sin shall not have dominion over us, nor reign in our mortal bodies, that we should obey it in the lusts thereof. Rom. 6. 14 & 12. His Humility shall be remembered so, as to kill our Pride; and his Charity so, as to kill our Covetousness. We will Remember his Pains so, as to mortify all inordinate desires of Pleasure; and his Patience so, as to subdue our Anger, Passion, and Peevishness; his Love to his enemies shall make us forgive others, and do good to those who do evil to us; and his absolute obedience make us take up our Cross, and be obedient to the very Death.

Do

Do we not already begin to feel the remembrance of his free-giving Himself for us, animate us to a cheerfulness, and forwardness in well doing? Does not his full Trust in God, when He laid down his life, that He should receive it again, raise in us a strong confidence in his Almighty Word? Is not the Power He hath over Hell and Death, of mighty force to incourage our Hopes, and make us victorious over all our Enemies? How do our hearts beat within our breasts? what thoughts and passions do they travell withal? Do they not begin to send up admiring thoughts towards Heaven where *Jesus* is? Do they not burn with strong desires? are they not ready to burst forth into the highest expressions of love and joy? Are we not intraged against all those sins which murdered the Lord of Life? are they not all condemn'd to be crucified and slain? Do we not resolve to live like those that believe in *Jesus*, and profess themselves to be his faithful followers? we must then think, when we go to celebrate the memory of his Death, that *Jesus* stands in the midst of us, as He did among his *Disciples* when He was newly risen from the grave, saying, *Peace be unto you. S. John 20. 19.* Eat, O my friends; rejoyce and be exceeding glad: *As the Father hath loved Me, so have I loved you: continue ye in my love, S. John 15. 9.* Behold here the sensible signs and seals of my love. By these I give my self to you, as once I gave my self for you. By these tokens I convey to you all that I have. I make over to you that Inheritance which I have purchased by my Bloud; and that is eternal life in the Heavenly places: for I am *The first and the last, which was dead, and is alive. Rev. 2. 8.* Amen Lord *Jesus*, live, live for ever: Who hast said, *S. John 14. 19. Because I live, ye shall live also.* Thou knowest how to pity us, because Thou art He who was dead: and Thou wilt never cease to pity us, and help us; we ~~knowing~~ *that Christ being raised from the dead, dieth no more; death hath no more dominion over Him. Rom. 6. 9.* Because Thou wast tempted in all things like unto us, and wast dead; Thou art sensible of our Infirmities, and able to succour us in all the trials of life and death. And because Thou livest, Thou canst make thy death become powerful and effectual to us: Thou canst make good all thy own promises, and put us in possession of the purchased Inheritance. Blessed be the God, and
Father

Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. 1. S. Pet. 1. 3. Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? 1 Cor. 15. 54, 55. Thanks be to God Who hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ. Who died for us, that whether we wake or sleep, we should live together with Him. 1 Thes. 5. 9, 10. Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus. 2 Cor. 4. 14. And shall present us faultless before the presence of his glory with exceeding joy. Jude 24.

§. 6. ASCENSION-day, or Sunday.

AH! how dusky are our thoughts in these houses of clay! how dull our affections under this load of flesh! Our Savior is in Heaven crown'd with glory and honor. Heb. 2. 9. He it is that ascended up far above all heavens. Eph. 4. 10. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto Him. 1 S. Peter, 3. 22. And we can scarce cast a look thither, but are instantly pull'd down to this Earth again. Blessed be his goodness Who has left us a lively image of Himself to help our infirmities; to represent his dying and departure out of this world; and to be a pledge likewise unto us that we shall one day ascend up to Heaven; And so shall we ever be with the Lord. 1. Thes. 4. 17. O blessed news! the hope of it fills us with joy already, and raises us a little toward that high and holy place where Jesus dwells. We will go and bless the Father of mercies for his great charity towards us; that He would accept of an Offering for Sin; and that He would be satisfied without demanding of us the Debt; that He would grant new and easy conditions of Salvation for us thro' the Blood of his Son; and seal a gracious Covenant in that same precious Blood. We will go and testify our love to Him, even by our joy that He is gone unto the Father, and hath triumphed over his enemies, after He had overcome 'em, and Spoiled Principalities and Powers, Col. 2. 15. He led captivity captive; and gave gift unto men. Eph. 4. 8. Having received of the Father the promise of the Holy Ghost. Act. 2. 33. and is set down at the right hand of the throne of God, Heb. 12. 2. He is Lord of all. Act. 10. 36.

God

God saith, Let all the angels of God worship Him. Heb. 1. 6. He continueth ever, and hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. ch. 7. 24, 25, 26. From henceforth expecting till his enemies be made his footstool. We having boldness to enter into the holiest by the blood of Jesus. ch. 10. 13, 19. Whither the forerunner is for us entered, even Jesus. 1. 6. 10. I go to prepare a place for you, says He. And I will come again, and receive you unto my self, that where I am, there ye may be also. S. John. 14. 2, 3. But **Who** shall ascend into the hill of the LORD? and who shall stand in his holy place? He that has clean hands and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his Salvation. Psal. 24. 3, 4, 5. We will go then and offer Him our hearts, that they may be formed to his likeness; **Who** did no sin, neither was guile found in his mouth. 1 S. Pet. 2. 22. We will go and submit our selves to Him as the Lord of all: and renew our Covenant of Love and friendship with Him. We will vow again that we will fight valiantly under his banner (who is the captain of our Salvation, and made perfect thro' sufferings, Heb. 2. 10.) against the Flesh, the World, and the devil. We will be faithful to Him unto Death; and no sufferings shall deter us from following the Prince of Life. For we doubt not but the Sacrifice He made was most acceptable to God, and that **When** He had by Himself purged our sins, He sat down on the right hand of the Majesty on high. Heb. 1. 3. and will help and succour all his faithful followers, and send forth his Angels to minister unto us, and will bring us to Glory, and reward us with a Crown of life. O let us lift up our selves when we come to the Table of the Lord; and now, if ever, listen to the Priest of God, when he calls, saying, **Lift up your hearts**, now is the season above all others, to answer with the whole Quire of pious souls in that joyful voice, **We lift them up unto the Lord**. Let us rear our selves aloft, and look beyond these shadows, and fix our eyes on the splendor of that Majesty wherewith our Savior shines; and think we hear Him calling unto the whole company of Believers, saying, Come, come my beloved, for whom I died, come and dwell with me. It is still my will and desire that you may be with me
where

where I am; and that you may behold my Glory which my Father hath given me. *S. John 17. 24.* Come on therefore, *Whither* I am gone, ye know, and the way ye know. *ch. 14. 4.* Tread upon all the glittering temptations of the Country where you are, as dirt and dung, in compare with the Kingdom which I will give you. Make haste unto Me, and let nothing hinder you; for I expect you, and long, when you are meet for it, to see you. The Travel of my soul will not be satisfied, till you be with me. Why do we Linger? why do we look after any thing so much as this eternal life? why should we be discouraged or faint in our Minds? This Lord of Glory came to his Throne out of as low a condition as we can possibly be in. He was once a servant, the meanest of servants: He humbled Himself to be subject to the basest Usage, and to suffer the greatest despite and publick reproach. Let us be assured then that He will not despise the poorest wretch, now that He is in his glorious state. And let us not think it strange if we be despised and reproach'd for righteousness sake; For *S. Peter* says in his *1 Epistle, ch. 4, v. 13.* *Rejoice . in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.*

§. 7. APRIL.

AMONG the innumerable swarms of people that are upon the face of the earth, how few there are that know the great Love of God in *Christ Jesus* our Lord! Among those few that know it, alas, how small a number are there that remember it, and celebrate it constantly with those praises and thankful acknowledgments which it eternally deserves! O what a grace is this, that we are partakers of, that we should be made *fellow-citizens with the saints, and of the household of God. Eph. 2. 19.* That we should be of the number to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in us, the hope of glory. *Col. 1. 27.* We are infinitely indebted to the Divine goodness, which inclines our hearts also to go and commemorate this love in the assembly of his saints who all like a spiritual building fitly framed together, grow unto an holy temple in the Lord. *Eph. 2. 21.* There the Lord's Name is continually praised. There He delights to dwell, and has chosen them for his habitation, There is the voice of joy and gladness; and there he showers down the blessings

blessings of his goodness. *☉ come, let us worship and bow down: let us kneel before the LORD our maker. Ps. 95. 6. Let us exalt his Name together; Ps. 34. 3. and make the voice of his praise to be heard. Ps. 66. 8. Let us give Him the glory due unto his Name. Ps. 97. 8, for the LORD is good; his mercy is everlasting; and his truth endureth to all generations. Ps. 100. 5.* Our reverence, our faith, our love, our holy resolutions are all, we hope, still alive, wherewith we ought to approach into his presence. We have not forgotten sure the meaning of this holy Feast: the sweetness of which may well preserve a memory of the Ends for which our Lord invites us to it. Let us go then with an humble confidence to admire and proclaim once more, the infinite love of God our Savior. Let us openly declare that we are his friends and followers, and bid defiance to all his enemies. Yea, let us bind our hearts to his Altar with the cords of his love; and make an oblation of all we have unto Him. It is but just and reasonable, since we have receiv'd so much from Him. *It is but right, meet, and our bounden duty to praise Him continually; to glorify and serve Him with Body and soul which He has redeemed.* Let us go and thank Him therefore that He would come down from Heaven to us, that He will accept us for his servants; and set any esteem upon our poor obedience; and that He will still from Heaven visit us; and not leave us comfortless without his holy presence with us. So may we rejoice in his salvation, and represent with glad-som hearts his sacrifice to God for our expiation; and fix our eyes upon that Glory where He is enthroned; hoping we shall one day sit down with Him in the Kingdom of the Father, and keep a perpetual Feast with Him in Heaven. What should hinder us from going to begin to be so happy? let us search and try, examine and prove our selves. Have we not a mind to know and do the whole Will of God, with all our hearts, and with all our Souls, and with all our strength? Do we not chuse to be poor in spirit, meek, merciful, pure in heart, peace-makers, patient sufferers for righteousness sake? and are we not desirous to make an increase of all these by going to his holy Table? Let us not be discouraged then, but know that the LORD hath set apart him that is godly, for Himself: the Lord will hear when we call upon Him. Offer the sacrifices of righteousness: and put
 your

your trust in the Lord. There be many that say, Who will shew us any good? LORD, lift Thou up the light of thy countenance upon us. Ps. 4. 3, 5, 6. Open Thou our eyes, that we may behold wondrous things out of thy Gospel. Make us able to comprehend with all saints, what is the breadth, and length, and depth, and height; And to know the love of Christ which passeth knowledge Eph. 3. 18, 19. This shall put gladness in our hearts, more than in the time that their corn, and their wine increased. Ps. 4. 7. For thine are riches, and power, and honor, and pleasure: and they whom Thou lov-est, can want nothing that is good. Thou, LORD, wilt bless the righteous, with favor wilt Thou compass him as with a shield. The meek shall eat and be satisfied: they shall praise the LORD that seek Him; your heart shall live for ever. Ps. 5. 12. and 22. 26.

§. 8. MAY.

LET us cast our eyes now on the beautiful face of the earth, and see how all things smile upon us. How God has crown'd the Year with his goodness, and clothed the Pastures with Flocks, the Gardens with Flowers and Fruits, and the Valleys also are covered over with Corn. How the little hills rejoyce on every side. Ps. 65. 12, 13. and every creature shouts for joy, and sings. And then think with our selves, how uncomely it is that we should be th' only dull and silent things, whom the Lord has adorned with greater riches and honor; and set over all the works of his hand. Think what nobler beauties He has made us to behold, and set before our minds: even Him self in all his glory, which shines upon us in the face of *Jesus Christ*. Think how He calls us to a Paradise of delight, now that He has invited us to his holy Table: where He represents unto us the Son of his Love, th' express Image of his Person, and all the happy fruits of his manifestation in our flesh. Let us bid our souls therefore awake, and meditate on his humble Descent from Heaven for our sakes; with th' acclamations of all the heavenly Host; on all his miraculous works of Charity; his holy and useful Life; his bitter Passion; his bloody and shameful Death; his glorious Resurrection, and Ascension; his Power at the right hand of God; and all the Benefits He has by these Means obtained to us, and crown'd our Nature withal. Bid them sing aloud, and give praise, and shout

shout for joy. Let us stir up all that is within us to bless his
 holy Name. That while all things round about us are fresh,
 and spiritous, and full of life, we may not remain th' only
 dead and heartless creatures: but spring up together with the
 rest in all th' Acts of spiritual life. Let us say to our selves,
 What a new World do we see? God dwelling here among Men;
*God in Christ reconciling the world unto Himself, not imputing
 their trespasses unto them.* 2. Cor. 5. 19. Friendship made be-
 tween heaven and earth; *Death swallowed up in victory.* 1
 Cor. 15. 54. The gate of Heaven opened to all Believers;
whither the fore runner is for us entred, even Jesus. Heb. 6. 20.
 there already inthroned; waiting for all his faithful followers;
 and filling them now with good hope, peace, and joy in the
 Holy Ghost. O what a glorious sight is this, which th' *An-
 gels themselves admired!* What a new heaven, and new earth
 should this have made, *wherein dwelleth righteousness?* What
 ails us that we do not all become new creatures? and *beholding
 us in a glass the glory of the Lord, are not changed into the same im-
 age, from glory to glory, even as by the spirit of the Lord?* We
 are ashamed of our barrenness in the knowledge of *Christ Jesus*
 into whom we were ingrafted long ago. It is high time to be
 more fruitfull in all good works: for He has said, *Every branch
 in me that beareth not fruit, He taketh away: and every branch
 that beareth fruit, He purgeth it, that it may bring forth more
 fruit.* and *Herein is my Father glorified, that ye bear much fruit,*
so shall ye be my disciples. S. *John* 15. 2. 8. We will go therefore
 and open our hearts to Him who is the root and fountain of
 Life; that we may derive new Spirit, vigor, and strength
 from him. We will go and declare that we believe in Him;
 that we've placed our hope, our comfort and satisfaction in his
 Love; and value his favor and blessing more than all the world.
 We will show Him how we long to be changed more and
 more into his Divine Image; and are resolved to *abide in Him,*
 and that his word shall *abide in us.* *verse 7.* We will give Him
 all th' assurance of it we are able, by renewing our Covenant
 with Him. and making a cheerful oblation of all that we are,
 and have, and can do, unto his service. Then, sure, He will
 communicate more of Himself unto us; we shall feel his Di-
 vine power and vertue quickning us; and because He lives, we
 shall live also. *ch. 14. 19.* The sun when he returns to visit us
 with his warmth, doth not more revive all things, and renew
 the face of the earth, than we shall find Him in livening and re-
 new-

newing us, that we may have our fruit unto holiness, and the end everlasting life: Rom. 6. 22. for He himself has said, *S. John 15. 7. If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* Be it unto us, O Lord, according to thy word: we ask nothing but that we may still have grace to continue in thy Love, by keeping thy Commandments; that we may grow and increase in wisdom and holiness; and be filled with all the fruits of the Spirit, with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and that they may abound in us more and more, to thy praise and glory. Amen.

§. 9. WHITSUNDAY.

O Holy Spirit of grace! what news is this that Thou bledest our ears withal? what glad tidings are these, that Thou art come to tell us? what means the sound of so many various tongues? the gifts of Prophecy, of wisdom, of knowledge, of faith and Miracles, with all the rest which Thou dividedst severally to every man as Thou wouldst? Doth Jesus yet live? hath He indeed conquered the grave? and is He exalted at the right hand of God; and invested with all power in Heaven and Earth? It is enough: we will go and see Him then when we dy. That word is no longer dreadful to us; we are not afraid of the king of Terrors; since Jesus lives, and is the Lord and King of all. Witness the Holy Ghost the Comforter, which He has sent down from the Throne of his glory, to assure us that He not only lives, but reigns in Majesty and Power: and is mindful of us, and of his Promises. Those fiery Tongues that came with a sound from heaven, as of a rushing mighty wind, Act. 2. 2. tell us that He is able to transport us, when He pleases, in fiery Chariots into Heaven, We hear them call our thoughts up thither, and bid us see Jesus / who was made a little lower than the Angels, for the suffering of death, crowned with glory and honor, Heb. 2. 9. and scattering his royal Gifts among his servants. We are thy servants, O blessed Jesus, make thy face to shine upon us. Let thy mercies come also unto us, O LORD, even thy salvation according to thy word. Remember the word unto thy servants, upon which Thou hast caused us to hope. Ps. 119. 125, 135, 41, 49. as in *S. John 12. 26. Where I am, there shall also my servant be.* What words of grace and life are these? It is enough, O Thou that dwellest in the Heavens, that we shall be where Thou art. Ps. 73. 24. Thou shalt guide

guide me with thy counsel, and afterward receive me to glory. And till we to go to see that glory which the Father has given Thee. we will go and see the representations Thou hast left us of thy self; and receive the pawns and pledges of thy eternal Love. We will go and Remember thy Obedience to the death; for which cause Thou art highly exalted, and made most blessed for ever. And O that the Holy spirit of grace which fell on th' Apostles on the day of Pentecost, would fill our hearts with a sense of that Love; and swell our souls with a full apprehension of all the Blessings that it contains; that so we may burst forth into thy praises as they did; and speak the wonderful works of God *Act. 2. 11. Marvelous are thy works, and that our souls know right well. Ps. 139. 14. We see by the light of the Holy Ghost sent down on them, that Jesus: indeed was the son of God; holy and without fault; that in Him dwelleth all the fulness of the Godhead bodily. Col. 2. 9. that He has made peace through the blood of his Cross, to reconcile all things unto the Father, whither they be things in earth or things in heaven; ch. 1. 10. that He ascended up far above all heavens that He might fill all things; Eph. 4. 10. and that God hath raised us up together, and made us sit together in heavenly places in Christ Jesus. ch. 2. 6. We see what a powerful Advocate we have in the Court of heaven; as that Thou, O God, hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him. S. John 17. 2. We see that all the promises of God in Him are yea, and in Him amen. Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. 1. 20, 22. Our tongues are too little to speak the praises of the Lord; we will go therefore into th' assemblies of thy people, that they may magnifie, the LORD with us, and we may exalt his Name together. We will declare th' exceeding greatness of his Love; and the superlative bounty of Heaven in sending Him to dy for us; yea, our sou's shall make their boast in the Lord, and glory in his holy Name. Let the wise Man, if he please, glory in his Wisdom, the rich Man glory in his riches, and the mighty Man in his great strength; But we will glory in this, that we understand and know Thee, that Thou art the LORD, the God, even the Father of our Lord Jesus Christ. Rom. 15. 6. which exercise loving kindness, judgment and righteousness in the Earth: for in these things are thy delight. Jer. 9. 23, 24. We will glory in this, that we are the Disciples and Heirs of the crucified Jesus; that we know Him, and the power of his Resurrec-*

tion, and the fellowship of his sufferings; Phil. 3. 10. that He hath made a New Covenant with us of grace, mercy and peace; that we have received the Spirit of Adoption, whereby we cry Abba Father, Rom. 8. 15. and that we are taken into the Fellowship of the saints, and have hope to be numbred with them in Glory everlasting. We will send up our hearts to heaven, where He is, in holy love; and ingage our selves to be ever mindful of his Covenant; especially of that new Commandment, to love one another, even as He hath loved us. By this shall all men know that we are his Disciples, because we love the brethren. For there is one body, and one Spirit. even as we are called in one hope of our calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and is us all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some. Apostles: (blessed be his bounteous goodness,) and some, Prophets; and some, Evangelists: and some. Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man; unto the measure of the stature of the fulness of Christ: From whom the whole body fitly joyned together, and compacted by that which every joyned supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love. Eph. 4. 4 to 8, 11 to 13, and 16 verses.

§. 10. JUNE.

IS it possible that the great God was manifest in the flesh? 1 Tim. 3. 16. and that He hath purchased with his own blood, Act. 20. 28. those who were his creatures, sinful creatures? surely we do not believe this, else how joyful, how thankful should we be? how holily, how purely should we live, if we thought our selves so nearly related to Him? what faith, what hope should we place in Him? how willingly should we resign our selves to his pleasure, who has not thought this too much to do for us? and how contentedly should we want what He pleases not to give; who has done us such an honor, as to marry us to Himself? If He had taken hold of the nature of Angels, and laid down that life, that precious life which was spent for us, for their Redemption, how much would those

those heavenly Creatures have lov'd Him? and yet now that He is desirous of our little love, He can't have it. What is become of that Love which we lately professed to Him. We thought the last time we were at his Table, that we were mightily sensible of his Love, and should never cease to love Him; did we not protest that nothing was so dear unto us as our Savior, and his Commands and precious Promises? that we had rather lose our Lives, than lose his favor? and did we not resolve that we would preserve it as our lives, by all the Acts of Love to God and Man? O how easily do we forget the greatest Benefits? how apt are we to pay Him only with liberal promises? If He had not made us this new Invitation to his Table, 'tis possible that we might have forgotten that we have any obligations to Him. But this sweet voice of our Savior which calls upon us, saying, *Do this in Remembrance of Me.* S. Luke 22. 19. how does it awaken and revive that Love which sometime we felt in our hearts to Him? Thanks be to his goodness for this new opportunity to acknowledge his Love, and to profess our own. we hope in time we shall love Him to the height of our desires; and by these frequent Remembrances of Him, become perfectly like Him. Tho' very unworthy therefore of this new favor, who have been so unmindful of the old, we will go into his House, and present our selves at his Altar, if it be but to declare that we belong to Him; and are not willing to lose his Blessing; we will shew Him at least that we do not quite forget Him, and have a mind to become better Christians: but how is it possible that we should see the representations of his Pains and Agonies for our sakes, and do no more than tell Him that we keep Him in Mind, and intend to obey Him? we can't chuse but vow our selves intirely to Him: we must bind our selves in the most sacred Covenant to keep his Commands: we can do no less than assure Him again that we love righteousness, and hate iniquity, and will chuse death rather than to displease Him. Nay, we will Resolve never to cease to renew these Vows, and multiply our Engagements; and then, at last sure, we shall become stedfast in his Covenant, and delight greatly in his Commandments; Ps. 112. 1. Our souls shall keep his testimonies: and love them exceedingly. Our hands also will we lift up unto his commandments which we have loved: and we will meditate in his statutes. So shall we keep his law continually, for ever and ever. We will rejoyce at his word, as one that find-

ein great spoil. And love his commandments above gold. yea above fine gold. The law of his mouth shall be better unto us than thousands of gold and silver. Ps. 119. 167; 48, 44, 162, 127, 72. Let us go and thank Him heartily, as for other benefits of his Passion, so for these hopes we have of becoming so perfectly in love with Him that we shall exactly resemble Him. Ps. 42. 11. Hope thou in God, for I shall yet praise Him, who is the health of my Countenance and my God. Ps. 66. 18, 19, 20. If I regard iniquity in my heart: the Lord will not hear me. But verily God hath heard me: He hath attended to the voice of my Prayer. Blessed be God, which hath not turned away me prayer, nor his mercy from me.

§. 11. JULY.

HOW can we think that we love our Savior so dearly as we ought? and without love, who can be welcome guests at his holy Table? They are often in our thoughts whom we love with a sensible passion; Our minds are perpetually looking towards 'em; we delight in their Company, and conversation; and ever labor to recommend our selves to their affections, by conforming our selves to their Will and humour. How do we study to please 'em and if they will tell us what will please 'em, O how glad are we of th' opportunity to serve 'em? Nay, we can cross our selves and our own inclinations, to follow theirs. We love they should be honor'd and esteem'd by all; we are much cast down if we have giv'n 'em any disgust; and not a little troubled that others have offended 'em, or done 'em any wrong. O that we felt but this little sign of a tender Love and regard to our sweet Redeemer! that our hearts were wounded, now that we are going to behold his Wounds, for the just offence we have at any time given Him; and the great forgetfulness and ingratitude of most of those that are call'd by his Name. He may well be displeas'd, if it be but for the defects of our love, and the coldness of our affections to Him, who has deserv'd to be remembred with the greatest passion: for we have long profess'd Love to Him; we have receiv'd many testimonies of his special kindness to us; and given many assurances of ours to Him. And yet how pale and dim are those marks of a great Love to Him, which are plainly visible in us to others? Are we ever casting our eyes towards Him? doth He often present Himself before our minds? and feelingly touch our hearts? are we never better pleas'd than when we are going to Him? is the question rather what will please

please Him, than whether we shall do it? He has declared his Will in his holy Gospel, are we glad to hear of it, and read it, and very desirous to know it in all things? can we forsake our own Wills cheerfully to follow his? and does it grieve us much that his excellent Laws are not observ'd; and that all Christians do not love and honor Him! O Lord, Thou knowest our weakness, and how hard it is to keep our Minds and hearts so stedfastly fixt upon invisible things; and in great pity therefore hast ordained holy Mysteries, for a frequent remembrance of Thee, and to represent thyself, and thy Love more sensibly to us. By this means we hope to grow in time to a perfect Love; ever bearing Thee in mind; and delighting to give Thee thanks and praise; and conforming our selves to thy blessed Will; and desiring and studying that thy Name may be hallowed and honored by us, and all men else throughout the World. This hope encourages us to go to thy Table, tho' very unworthy to be entertain'd by Thee. There we hope also our Lord will meet us, and speak kindly to us; as those that love Him, at least a little better than anything besides, and are resolv'd and determin'd to love Him more and more. He invites us thither to increase our Faith, and to nourish our Love, and to strengthen our Hope, and to excite our Gratitude, and exercise all our graces: and therefore we will not refuse his kindness, even because we desire and long to love Him so much. But first let us examine our selves whether we be sure that this, indeed, is the very sense of our hearts: that we really love to please Him in every thing, and heartily mean to proceed in this Love, to the most ready and willing obedience to all his Commands. And does it not become us humbly to Confess the foolish wandrings of our affections from Him; to blush for shame that we fall so short of our own Resolutions; and to excite our selves to greater watchfulness and diligence in well doing? Ought not the very remembrance of our former coldness, to put a greater heat into us; and our former backwardness, make us to be more forward and zealous? should we not vow our hearts again to Him, and let Him know that we shall not think we live, when we do not love Him; and that we shall be willing to dy, that we may more love Him? But how can we hope to grow still better by these new expressions of his Love to which He invites us, without his gracious assistance? which ought to be faithfully implored. Let us go then to Him *before hand*, and desire Him to raise up

those thoughts and affections in us, which we can't produce in our selves: that we may bring Hearts full of Love to Him, and carry them away full of Joy, to find them more enlarged to love and serve Him.

§. 12. AUGUST.

DOES it not seem long since we were at the Table of the Lord? with what thoughts, with what affections then do we receive this new Invitation to it? let us see what joy, what delight it raises in our hearts, that we may know whether indeed we love Him or not. His Love is so great that one would think it never should slip out of our minds. Our Lord has done such great things for us, that we may be tempted sooner not to believe 'em, than to forget 'em. But this is one piece of the greatness of that Love, that it has taken care, it should be alway remembred. He has not thought it enough to dy for us, but He has left us a representation of it, and a command to *show the Lord's death till He come.* 1 Cor. 11. 26. What do we think of that Command? Is it a burden to us to yield obedience to it? Do we unwillingly hear the motion to go and *do this in remembrance of Him?* What! is it a sad thing to think of declaring the Goodness of the Lord? To magnify the Love of God our Savior? To celebrate his praises, profess our selves his servants, and to ingage to Him our Fidelity? Does it make us sigh to think of going to receive the tokens of his Love to represent the death and satisfaction of *Christ Jesus* for our sins; to wait on God for the pardon of 'em; and to be put in assured Hope of immortall Life? We are not such strangers, sure, to our own Happiness, but *know better things even things that accompany Salvation.* Let us give glory therefore to the Lord, that He calls us again so graciously to show forth his Death; let Him know that we mean to obey Him, [*to attend Him at his holy Table*] and thank Him too. But with what blushing should we look there upon that Love which we have sometime slighted? with what hatred upon those Sins which murder'd the Lord of Life; with what joy should we think of the Hope there is that they may be pardon'd; and how should we stand admiring at that wise Goodness, which made that Bloud, which sinners shed, to be th' Expiation for their sins? Sure we don't believe these things, or else we shall begin already to feel
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our hearts burn with love to Him; and ready to offer up themselves in Sacrifice, before we come to his Altar. We must excite our Faith, that it may stir up our Love, and that it may carry all the passions of our hearts along with it to Him. Let us shew Him that the desire of our hearts is to the remembrance of his Name; that our care is to please Him: our fear to offend Him; our joy to do his Will, and our sorrow that we can do no more for Him. Let it be a great Comfort to us, that He knows our Sincerity, and sees into the very secrets of our hearts; how affectionately we study to be like Him; what a pleasure it is when we can stedfastly think on Him; how it grieves us when our thoughts are broken, our affections heavy and dull, and our power falls so short of our Will and desires. And we may be assured that He pities us; that notwithstanding this, He will kindly entertain us; and receive the poorest oblation we are able to make Him at his Table. Let us *Eat and be satisfied*, and bless the Name of the Lord. He has invited us; He expects us; He loves to see us there; and will make us know that He loves us, and delights to do us good. Let us go and declare, before *Angels* and Men, that we are *Christians*; and mean to live and dy in his holy Religion. And let us now take shame to our selves that we have at any time contradicted our Belief. Let us acknowledge the breach of that Faith into which we were baptiz'd: and declare before we go, how great a trouble it is to us, that we love Him no more; and how desirous we are and fully resolv'd to love Him better and better.

§. 13. SEPTEMBER.

SHALL we not be too bold in going so oft to the Table of the Lord? may we not offend Him by our forwardness to approach into his presence? No sure; not if Love carry us thither, and accompany us there. And who can want that, who knows and considers how forward He was to do that which we remember? When He came to offer Himself a Sacrifice for us, He says, *Lo, I come: in the volume of the book it is written of Me: I delight to do thy will, O my God. Ps. 40. 7. 8.* And when He ate the last Meal with his Disciples, He saith again, *With desire, I have desired to eat this passover with you before I suffer. S. Luke 22. 15.* Behold what a hearty vehemence there was in his

Love! what an ardor in his desire; to be made an Offering for us, and to be remembred by us! With what desire should our souls approach to his holy Table in remembrance of Him, who took such content in dying for us, and was so desirous to institute this holy Feast, for a perpetual Remembrance of his Death? With the same joy that children use to welcome a Festival; with such a hunger and thirst as a laboring man goes to his supper, ought we to go to the Supper of the Lord: that we may chear and refresh our Souls with the Memory of our Master and only Savior; with praises and joytul thanksgivings; with the Love of God and of our Brethren; with the hopes of his Mercy here and eternally; Let us awake then our Faith; call up our Love; quicken our desires; excite all that is within us to bless the Lord, *and speak good of his Name*; and say with a great joy, *Lo, we come*, according to thy Command, and *delight to do thy Will, O God*; *with desire we have desired* to do this in Remembrance of our Lord; to declare thy mighty Acts, and show forth the greatness of thy Love, to profess our selves thy Servants, and to glory in the holy Name of our Master *Jesus*; to offer up our Selves unto Thee an oblation of Love; to renew our Covenant with Thee, and with all our Brethren; to give Thee thanks that we are of thy Family, and for all the Benefits we have receiv'd, and Thou hast still in store for thy faithful Servants. But who is able tell how much He has already done for us; or find out all that He designs us? who can praise Him according to his excellent kindness, and *his wonderful works to the children of men*? The thoughts of Angels are not wide enough to comprehend'em: And if we had their Spirits and could love Him, and acknowledge Him with their enlarged affection, it would be too little a present to make unto Him. *Give thanks unto the LORD, for He is gracious; and his mercy endureth for ever. Ps. 118. 29.* O give thanks unto Him, who is so desirous of us, such narrow Souls, such little hearts, that can hold so little love unto Him. Let us go to Him, and desire that He would enlarge'em, or that He would fill'em to the height with his Love. Since He is content if He may but lodge and dwell in our breasts, and have the government of us in his hands, let us go and Vow that He shall possess us solely to Himself; that no affection, no desire shall dwell in us without his leave, and all be order'd by

by Him just as He pleases. And let us show Him now, that we have prepared no less gift than our whole selves to be bestow'd on Him; that we are very desirous of th' honor to be commanded by Him, and to do Him service; and that if He will make us more desirous, more resolv'd and stedfast in these holy purposes, we will never cease to thank Him in this manner as long as we live. And approaching thus with all Humility to Him, may we not hope that He will accept us, and receive us as his friends, and imbrace us with real Love, and inclose us, as we desire, unto Him self? Nay, He will hold us fast tied in the bonds and cords of his Love; not to fetter and imprison us; but to unlock and open our narrow hearts by the power of it, that they may be enlarged into the true liberty of love to Him, and to all the world. We may hope at last that it will become as unnatural to offend Him, as it is to kill our selves, or kick against the bowels of a most indulgent Parent: that obedience shall be our Delight: that all good things on earth, which have been our hinderance, shall prove our encouragement and provocation to an Holy life: and that our watchfulness over our selves shall be so strict and severe; that we shall not be easily surpriz'd: but continually worship Him, by presenting Him with a Spirit like his own, innocent, harmless, and delighting to do all good.

§. 14. OCTOBER.

HOW long is it since we thought of the best Friend we have in the whole world? and what were our last thoughts of him? did we not a very little while ago long for his company? and wish the time were come wherein we might again enjoy him? did we not count the days till that happy time when he promised to return, or send unto us? And suppose he be dead, with what passion do we follow his memory; how are we mov'd with the mention of his dear name; how glad to possess any relique of him; tho' it be but his shadow? or how oft do we look upon the lively picture of him, which is drawn in our own imagination? and do we think it could fail to put us in mind of what he left us in charge when he departed this world? could we forget the Legacies he left us, or th' Inheritance he bequeath'd to us, as the Heirs of his love? O how long is it then

Love! what an ardor in his desire; to be made an Offering for us, and to be remembered by us! With what desire should our souls approach to his holy Table in remembrance of Him, who took such content in dying for us, and was so desirous to institute this holy Feast, for a perpetual Remembrance of his Death? With the same joy that children use to welcome a Festival; with such a hunger and thirst as a laboring man goes to his supper, ought we to go to the Supper of the Lord: that we may cheer and refresh our Souls with the Memory of our Master and only Savior; with praises and joytul thanksgivings; with the Love of God and of our Brethren; with the hopes of his Mercy here and eternally; Let us awake then our Faith; call up our Love; quicken our desires; excite all that is within us to bless the Lord, *and speak good of his Name*; and say with a great joy, *Lo, we come*, according to thy Command, and *delight to do thy Will*, O God; *wish desire we have desired* to do this in Remembrance of our Lord; to declare thy mighty Acts, and show forth the greatness of thy Love, to profess our selves thy Servants, and to glory in the holy Name of our Master *Jesus*; to offer up our Selves unto Thee an oblation of Love; to renew our Covenant with Thee, and with all our Brethren; to give Thee thanks that we are of thy Family, and for all the Benefits we have receiv'd, and Thou hast still in store for thy faithful Servants. But who is able tell how much He has already done for us; or find out all that He designs us? who can praise Him according to his excellent kindness, and *his wonderful works to the children of men*? The thoughts of Angels are not wide enough to comprehend 'em: And if we had their Spirits and could love Him, and acknowledge Him with their enlarged affection, it would be too little a present to make unto Him. *Give thanks unto the LORD, for He is gracious; and his mercy endureth for ever. Ps. 118. 29.* O give thanks unto Him, who is so desirous of us, such narrow Souls, such little hearts, that can hold so little love unto Him. Let us go to Him, and desire that He would enlarge 'em, or that He would fill 'em to the height with his Love. Since He is content if He may but lodge and dwell in our breasts, and have the government of us in his hands, let us go and Vow that He shall possess us solely to Himself; that no affection, no desire shall dwell in us without his leave, and all be order'd
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since *Jesus* was in our thoughts? can we not tell? was there ever such a friend as He, that died to save us? can any one pretend so much to our love, or merit of us so kind a Remembrance? who is there that ever died for the sake of his enemies? O how precious, how dear should the Name of *Jesus* be unto us! with what joy should we receive the news that He is coming to visit us! how welcome must this invitation be from our Blessed Savior, whom if we love we can't but long to see? it is the voice of our well-beloved that calls unto us and says, come and feast with me; come and see by these sensible signs, which I have left to represent me, how much my Love has made Me suffer for you; behold the lively figure of my Body and Blood which was broken and shed to redeem you. I have caused it to be made on purpose that you might not forget me. What do we answer to Him, can we say, we have looked for this day? that we thought it long till we might go to his House, or at least were desirous to go and see Him set forth crucified before our eyes? why, what good did the last sight of Him do us? what pangs of love did we feel in our hearts? what pleasure, what joy in the remembrance of his kindness? did it call all his Commands to mind, and recommend them effectually to our love? did it stir us up to do his Will, and make us more zealous ever since in working that which is pleasing in his sight? what did we think of th^e Inheritance He has giv'n us? *An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us. 1 S. Pet. 1. 4.* Did we believe his word, and verily expect to receive the reward of the Inheritance. *Col. 3. 24.* How did that Faith then work in our hearts, did it give us extreme content? having hope to see Him, did it make us purify our selves, even as He is pure? *1 S. John 3. 3.* Let us go then now as friends of his, and do the same again; renew our Remembrance of Him; show Him the Belief we have in Him; the Love we bear to his Name and Word; how resolv'd we are never to forget Him; and how happy we think our selves in the portion He has given us in his grace and love; profess to Him, that his Commandments are dearer to us than our lives; and that we will sooner part with them, than not to perform his holy Will in every thing; vow to Him again that we will be true and faithful to Him; imbrace all our Brethren there assembled with a kind Affec

Affection, because they are his friends and followers; desire that all the world should know Him and be acquainted with Him; and that a perpetual memory of Him may be preserv'd, by *doing this* as long as the sun and Moon endure, And can we do it without those passions which the thoughts of a friend are wont to raise up in our hearts? none of 'em, sure, will be absent upon this occasion; they will all attend us in this holy action, and we shall feel the greatest gratitude to our Saviour, who has done so much to deserve our Love, which is so little worth to Him. Then we shall hear Him as good as say unto us, *Sons be of good cheer, your sins are forgiven you.* All that I have is yours; I will be an Everlasting Friend to you, and make you inherit all things; *it is your Father's good pleasure to give you the kingdom.* S. Luke 12. 32. And here I give you the earnest of that purchased possession; what reason have you to doubt of th' enjoyment, if you are my friends by doing *whatsoever I command you?* do not friends partake in each others Goods? My power which I have over all things in Heaven and Earth shall assist you; my *Angels* shall be your Guardians, My Spirit shall be your Guide and Director. My Comforts shall support and encourage you. Because *I live, ye shall live also,* S. John 14. 19. I came that my sheep might have life, and that they might have it more abundantly. ch. 10. 10.

§. 15. NOVEMBER.

WITH what wonder and admiration do we entertain those things which are strange and unusual? the very news of 'em carries great numbers to see 'em, and the sight of 'em fixes their eyes upon them, as if they could never have enough of 'em. Behold here the Wonder of wonders, which we are call'd to see, and feed our Eyes and Hearts withal! God is come to dwell in Flesh; this flesh is made a Sacrifice for the Sins of the World; and He invites us now to a Feast upon that Sacrifice, that we may dwell in Him, and He in us. Marvellous love! what eyes ever saw such a sight as the Son of God dying on a Cross? th' only begotten of the Father bleeding as a Malefactor? the glorious King of Heaven laying down his life freely for his own subjects: Rebels I should have call'd 'em, and enemies to Him? Where are all our thoughts? where is our admiration?

tion? what is become of our love? whither are all our desires gone? It will be a new Wonder if they do not assemble themselves together at the Commemoration of such Love, which does us the grace to make us partakers of that Body and Bloud which was so offered up to God. Strange! that our thoughts should be so heavy, and our affections so cold! that our hunger and thirst, our love and our joy should be no more excited, at the very motion to go to the House of God, to make a thankful Remembrance of his Death! We think the *Angels* lead a happy life in their blessed employment of giving continual praises to God: why do we not go then with a more forward joy into the courts of the Lord to do this in remembrance of *Christ*, which those heavenly Creatures don't do? for *He took not on Him* the nature of *Angels*; but *He took on Him the seed of Abraham*: Heb. 2. 16. for whom He has prepared also this sacred food of which they never tasted. Unto which of the angels said *He at any time, Thou art my Son this day have I begotten thee?* Or, *Sit on my right hand, until I make thine enemies thy-footstool?* Heb. 1. 5, 13. Are we not desirous of honor, and greedy of gainful preferment? are we not prone to seek great things for our selves? What greater honor or dignity can there be than to be so nearly related to the Lord of all; to be a Member of Him that is Head of all Principalities and Powers? Behold the treasures of grace and glory which He offers us, and by these signs of his Body and Bloud would make over to us. Is not Love the very life and soul of the World? is it not the joy and satisfaction of hearts? Behold here the worthiest object of it that ever was. See how He would fill and possess our whole souls with perfect contentment; and lest we should be so unhappy as not to dwell in Love, see how He would ingage us, by these bonds in which we are going to ty our selves, to love the Lord our God with all our hearts, souls, and strength; and our Neighbors as our selves. How doth He comply with our most natural inclinations? how does He study to gratify us in our most noble desires? Let us call up our best and purest thoughts; strain our selves to the height of admiration; endeavor to forget all other things, and only to look at present upon *Jesus*. If any thing can make us love God, it must be his Love; if any thing can make us hate Sin, it must be this Sacrifice for it; if any thing

thing can make us willing and obedient, it must be his obedience to the death. We must think then, when we come into his presence, that we see Him hanging on his Cross; think that we see Him spreading out his arms, and resigning Himself to the Will of God; that we behold his gaping Wounds, and the blood trickling down his Sacred Body; that we hear Him cry unto us; Did I not love you when I bled to death for you? did I not love you when I endured this pain and sorrow to redeem you? could I do more than give my self to deliver you from death, and open the Kingdom of Heaven and Eternal Life? And then what heart is there that need be taught what to say, and what it should do on this occasion? who can refrain himself from giving blessing, and praise, and glory in the highest to Him? who can want thanks to render Him for such invaluable Benefits, or find in his heart to deny Him his Service? Nay, who would not rejoyce to think of serving One that has merited thus of him, and intends to reward his Duty with that very glory which the Father has given Him? Our Lord can't but expect to see our Minds fraught with heavenly thoughts, and a most high esteem of Him: our hearts mighty full of Love, and Vows, and Resolutions, ready to be presented to Him: our Wills bowing and submitting themselves wholly to his disposal. And to all such He says by his Ministers, *Come to my supper for all things are ready, Come, and take this holy Sacrament to your comfort.* Rejoyce with Me and be exceeding glad? for I love you, and will love you to the end.

§. 16. DECEMBER.

NEED we be told after a whole years service. at least, of our Blessed Master *Jesus*, what that duty is we are now going to perform to Him? Are we not preparing our selves, according to his command, to make a solemn commemoration before God, Angels and Men, of his unheard of Love in dying for us? to make a profession of our sincere love and affection to Him? To ingage to Him our fidelity, to renew the Covenant that is between us, to open our hearts to Him, and to confirm to Him the most absolute possession of our souls and Bodies? To wait on Him for his continued Grace, and that we may feel the power of his Death and Resurrection? To show Him our willingness
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even to take up his Cross, and to be his Disciples and followers to the very death? To testify the love we bear unto, and the Communion we desire to hold with all the Christians that are throughout the world? To exalt the Name of the Lord, and to speak his praises, who would give his Son for us, and who has condescended to a treaty of peace with us, and upon such easy terms to become friends with us, yea, reward us, and do great things for us? O how sweet is the remembrance of these Blessings! how happy are we that He will not let us forget 'em! but with a continued kindness invites us again to this delightful employment. We will go and give Him thanks for all his benefits, and for this among the rest, that He has made us so often partakers of his blessed Body and Blood, and now gives us a new opportunity to celebrate in this manner the memory of his Love. And O that our hearts were lifted higher than ever, after so long acquaintance with Him, in admiration of his Grace, in Faith, in Love, in Joy, in Praise and thanksgiving, in strong and vehement Desires, and in cordial Resolutions to be his devout and faithful Disciples! O that the hearts of all Men else, who shall approach his Table, may be disposed to the like zeal and fervent affection to his Service; and so many souls as there are then present, so many living Sacrifices there may be to God; so many Wills resign'd into his hands with ardent Love: that so those holy Spirits, which th' *Apostle* tells us, were present in their *Christian assemblies*, may be invited to come into ours, and beholding nothing but what is reverent, serious, pure, and full of true devotion, they may be excited to rejoyce and praise God together with us, for our sincere affection to his Religion; and they may make report among their heavenly Company above, that Christian piety is still remaining among us, and that we have made a great increase and growth in it this Year, by our frequent Remembrance of the Lord *Jesus*; which may stir them up all to bless the great and glorious Name of our God, which is exalted above all blessing & praise. *The LORD hath prepared his throne in the heavens: and his Kingdom ruleth over all. Bless the LORD ye angels, Bless ye the LORD all ye his hosts. Bless the LORD, all his works in all places of his dominion: Bless the LORD, O my Soul. Ps. 103. 19 to 22.* Let us stir up our selves to bless the Name of God our Father, who has not cast us out of

his sight, when we thtew off our obedience to Him, but sent his Son to gather us again to Him, to invite us by precious Promises, to indear Himself to us by shedding his heart-blood for us, to open the *gate of Paradise* once more, and restore us to immortality; to make us equal with the *Angels*, and rank us among the eldest sons of Glory. Let us go, and, if it be possible, excite a greater Love in our hearts toward Him than ever we felt before. Let us offer up our selves to Him with a stronger flame of Devotion; which may always burn and rise up higher and higher till it touch Heaven; and lift us up thither where our Savior is, in the high and holy place, *God blessed for ever. Amen.*

§. 17. CHRISTMAS-DAY.

WHAT amazing News is this? what an astonishing piece of Love! that the King of Kings, who needed nothing, and is able by his omnipotent word to command more creatures into being, (*if He wanted any subjects*) than we can think of while we live, should send a kind Embassage of peace to us vile worms, sinful dust and ashes; to us, who were unworthy of a gracious look from Him, should we have besought his favor; to us that had highly affronted his Sovereign Authority and Sacred Laws, he has dispatch'd a glorious Message, as if we were the greatest persons, and so many little Gods. And had it not been too great an honor for us to think of, if He had sent one of his meanest servants in the heavenly Court to visit us? or if He had bidden an illustrious *Seraphim* to come and comfort, and chear us by his bright appearance, or one of the *Cherubims* to fly all over the Earth, and make proclamation in our Ears, that the King of Heaven would be reconciled to his rebellious Subjects? would it not have fill'd the whole World with wonder, and made all Mankind stand at a gaze to see themselves so highly favor'd? O what a grace then was it, that God should send his Son, his only begotten Son, the Prince and Sovereign Lord of all that heavenly Host, upon this business of Reconciliation? This is that which astonishes not men only, but *Angels* themselves, who proclaimed the birth of this Prince of Life with the loudest shouts of joy, saying, *Glory to God in the highest, and on earth peace, good will towards men. S. Luke 2. 14.* Towards men do they say? Lord, what are they that Thou shouldst put this honor on them! what are the greatest and noblest men on Earth

Earth? what is their excellency and worth, that such addressees should be made unto 'em? O let [us] joyn our selves, as well as we are able, with those bright *Morning stars* that sang for joy, when the foundation of the new World was laid, and say, Glory be to th' eternal Majesty of Heaven and Earth, who possesses all things, and can suffer nothing; that He would deign to send to us his poor Subjects. Glory be to his Almighty Love, who so loved the world that He gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved. *S. John 13. 16. 17.* O blessed Jesus, how ardent, how powerful was that love, which brought Thee down from the heavenly company above to us here on earth? yea, into the lower parts of the earth. *Eph. 4. 9.* to be clothed with our rags, to dwell in our mortal flesh, in the likeness of sinful flesh? Mightest Thou not at least have been apparell'd like the best of Men, and been found in the habit and fashion of the Noblest of us? but Thou wouldst also condescend to the form of a servant, that the most despicable of all Mankind might never suspect they should be despised by the King of Glory. O what an humble love was this, to us most wretched Sinners? what heart can conceive th' infinite force of it; how infinitely is it above all words? We do but declare we know little of it, if we are able to talk much about it. It is fit for our wonder and silent admiration; for adoring thoughts, and devout extasies of Love. Only we will go, and declare in the Assemblies of his People these wonderful Works of the Lord; and publish his Goodness with the voice of Thanksgiving and Praise. Lord, what new Wonder is that which there we behold! this Glorious Person murder'd by his Subjects; the new born Prince of the World, the Heir of all things caught, cast out, and slain, *S. Mat. 21. 39.* by those to whom he was sent to demand their obedience. O the miraculous wisdom of this Love! that He should be born, and come among us, to die for us! and take our flesh, that He might offer it on the Cross, and make peace and reconciliation by being slain, and shedding his Blood! We will go and show forth his Death to Angels and Men: for this is the upshot of his Love, in that while we were yet sinners, Christ died for us *Rom.*

5. 8. By this He has made an Atonement for us; by this He has obtained *eternal Redemption* for us; *Heb. 9. 12.* with this Offering God is well pleas'd and satisfied; and by this He has exalted our Nature to the right hand of God, that He may alwaies appear in his presence for us. With what love, and joy, and zeal shou'd we commemorate this never to be forgotten Love! with what hearty affection should we offer our selves to Him! how glad shou'd we be of this new opportunity to vow Him our *obedience*! with what tender love shou'd we imbrace all our Brethren, who are flesh of our flesh, and bone of our bone, as He is! and how comfortably may we hope that God will be gracious to us, who has not only sent his son to make his abode among us, but also to lay down his life for us! Let us go and bless his Name, that to us a child is born, to us a Son is given, *Isa. 9. 6.* even *Christ the Lord*; that He hath raised up an horn of salvation for us; that we should be saved from the hand of all that hate us. That we might serve Him without fear, in holiness and righteousness before Him, all the days our life. *S. Luke 1. 69, 71, 74, 75.* And let us receive these earnest and pledges of his good will as hopeful assurances that He will never end his love till He has convey'd us thither where *Jesus* is. But how shall we come there unless it be in those steps whereby He ascended from earth to heaven? We must go therefore and offer to Him hearts of flesh, to be moulded and framed into what figure He pleases; desire Him to form his own Image in us; to subdue us perfectly to his Will, that it may be our meat and drink to do it, and to finish the work He has for us in the world; think we hear Him say, as *Abimelech* to the men of *Sechem*, to move them to elect him for their King: *Remember that I am your bone and your flesh. Jud. 9. 2.* Behold my Body which I took for your sakes; see here how dear you are to Me; and how nearly related I stand to every soul of you; Will you not suffer Me to rule over you? such a Lord as is so much concern'd for you? will you not be govern'd by me that am your Brother, as well as your Lord? And then, methinks, we shou'd all answer with one accord; *Other Lords have reign'd over us*, but now none but Thou; O *Christ*, none but Thou; O *Christ*, Rule and reign over us for ever; for we are thy Servants.

CHAP. III.

Monday, or the 6th. day before the holy Communion.

The *Soliloquy* when I awake every Morning, *as in the Introduction*, §. 8. and every Night in undressing, *as* §. 39.

§. 1. *An Ejaculation before Trise, any day.*

~~Prayer~~ *Prayer* me, O Lord, in all my Doings, with thy most gracious favor, and further we with thy continual help, that in all my works, begun, continued, and ended in Thee, I may glorify thy Holy Name, and finally by thy Mercy obtain everlasting Life, thro' *Jesus Christ* our Lord. Amen.

§. 2. IT is adviseable for me; *if not sick nor weak*, wholly to Fast one intire Artificial Day in this Week, (*for which Wednesday, Fryday, or Saturday seems to me most proper, Because our Lord was Betraied on the first of these daies; Crucified on the second; and in the state of his lowest Humiliation on the third:*) or else in part. *as in Ch. 10. §. 1.* and abstain from the full measure of my ordinary sleep, all Secular business, and all outward pleasures of sense: and much more from all Sinful and unlawful Thoughts, Words, and Deeds: To afflict my Body, that my Soul may be the more humbled; Punish my Flesh, for the gratifying of which most of my sins have been committed; Acknowledge myself unworthy of my daily Bread; Watch and pray to be Ready when my Lord does come; Try and judge my self in some place of privacy; Imploy all my Faculties to get an inward insight of Sin, and sense of Misery; To fear God's wrath; Grieve for all my Sins, and confess and forsake 'em; Forgive wrongs and my poor insolvent Debtors; Give alms, if able, at least what I do, or might spare this Day in Dyet and ordiuary pocket Expences; and Desire Peace with God more than my common Food; Beseeching Him to help me to prevent his Judgment, by condemning my self. *For cursed is he that doth this work of the Lord deceitfully. Jer. 48. 10.*

§. 3. II Argument for Receiving frequently: FROM the Practice of the Primitive Church. The usage and practice of Christians in th' Apostles days was, at *Jerusalem* to Communicate in this holy Sacrament so often as they solemnly met together to Worship God, *Act. 2. 42, 46.* at *Troas* every Lord's

Lord's day, *Act.* 20. 7. and that Custom continued for several Centuries : of this 'tis probable *Pliny the young* spoke when he gave *Trajan* th' Emperor an Account of the Life and Manners of the Christians above 100 years after *Christ*. And *Fustin Martyr*, who liv'd 150 years after *Christ*, and *Tertullian* about 50 years after him relate the same. In *Epiphanius* his time, about 400 years after *Christ*, it was customary in some places to receive thrice a Week, *Viz.* *Sundays*, *Wednesdays*, and *Frydays* : and they look'd upon that practice as deriv'd from an *Apostolical* Tradition. *Socrates*, surnamed *Scholasticus*, who liv'd in the 5th. Century, that in some Churches they had the Sacrament constantly on the *Sabbath*, or *Saturday*. *S. Basil* in the 5th. Age, makes mention of a Custom in his time to Communicate four times a week, *Sundays*, *Wednesdays*, *Frydays*, and *Saturdays*. Afterwards some receiv'd the Communion once in three Weeks. At last, as all things in progress of time deviate from the first Institution, the Christians came to Receiving of it thrice a Year, which they thought was the least a Man, who profess'd himself a Christian, could do: which occasion'd that Canon in the Council of *Turin*. That a Lay-man who did not Communicate thrice a year should be excommunicated, or, which is the same, not be counted a Christian. And the 21th. Canon of our Church run thus, *In every Parish Church and Chapel where Sacraments are to be administred within this Realm, the holy Communion shall be ministred by the Parson, Vicar, or Minister, so often, and at such times as every Parishioner may Communicate, at least thrice in the Year.* (whereof the Feast of *Easter* to be one) according as they are appointed by the *Book of Common Prayer*. Provided that every Minister as oft as he administred the Communion shall first receive that Sacrament himself. And it is manifest the Church names three times a year as the very lowest degree of Devotion, less than which it would account profaneness: and we have little or nothing to say for our Communicating so seldom as once a Month, but only this, that in most places it is no oftener administred. And by the XI Injunction of King *WILLIAM III*, Anno 1694. to th' Archbishops, Bishops, and rest of the Clergy, they were to Celebrate it frequently. All which plainly supposes, and recommends to us the often use of it, or rather implies an Obligation upon Christians to imbrace all opportunities of Receiving it. For
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the Sense and Meaning of any Law or Institution is best understood by the general Practice which follows immediately upon it.

§. 4. *The Necessity of Receiving appears by 6 reasons.*

1 FROM th' obliging Nature of the Benefits and Fruits of it. *1st*. 19. 9. *Blessed are they who are called to the Lamb's supper.* And I may not live to have another opportunity, or not have the like Grace and Assistance from God, if I despise this offer. 2, From th' obliging Import, and Expresness of our blessed Lord, supream King, and Master, his Command about it, by name inserted, and particularly specified when *S. Paul* receiv'd his Commission. 3, *It* and *Baptism*, these two cheap and easy things, are his only Positive Commands, instead of the heavy yoke of the numerous, expensive, and laborious *Jewish* Precepts. 4, *It* was his Dying and last Command. 5, The neglect and contempt of this Sacrament, argues the neglect and contempt of his Love and Blood-shedding, than which no sin in God's account can seem more hainous. 6, It is a Command which cannot without great Danger be neglected: for God has threatened to Punish the wilful neglect of his Sacraments under the *Law* with eternal Condemnation both of Body and soul: and *Christ* in the *Gospel* will have his Commands under the penalty of his Curse obey'd. Nothing hinders why I may not come freely to the Lord's Table, except I had rather want the Love of God, than leave my filthy sins. If I pretend fear of Displeasing God, it is, *in reality*, but a fear of being too strictly ingaged for to Please Him. IF I would but fear to do that which God has forbidden, I shou'd not then fear to do that which God has Com-manded. see Part. 3. 8. 3. §. 8.

§. 5. AND this young people are also obliged to. as soon as they are capable of Examining themselves, *that is*, are able to judge of what their Sponsors undertook for 'em in Baptism, and understand what the Design of *Christ's* Death is, and what Offices of Love, and Acts of Justice are due to their Brethren. To remember their Redeemer, as well as their Creator in the daies of their youth; and to close assoon as they can with th' offers of Grace. And their early self examination makes way for early Gravity, and helps to ripen their Understandings, and joyn'd with the
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holy Sacrament is the way to restrain their juvenal Desires, curb their extravagant Fancies, and arm them against Pride, Peevishness, Quarrelling, Idleness, and other youthful sins; and is the best Antidote against Infection from a Debauch'd and Irreligious world. See Part 3. ch. 1. §. 6.

§. 6. PREPARATION is evidently Necessary for 5 reasons.

1. *Because* it has ever been the Practice of all God's Saints. 2. *Because* I shall lose all the Benefits of it, if I don't Prepare: for th' Efficacy of this Sacrament is Received according to the proportion of the Faith of the Receiver. 3. *Because* all those Tempers required to a worthy Communion are necessary parts of Duty, and of a good Man; So that if I'm not prepared for this Sacrament, I'm not fit for Prayer, or any other part of God's Worship, and Service, and by Consequence, not fit to dy in peace, or hope for happiness. 4. *Because* I've God's command for it, *Christ's* Example, and the Counsel of the Holy Ghost. 5. *Because* God has ever smitten with fearful Judgments those who have presumed to use his holy Ordinances without due fear and Preparation.

§. 7. Preparation consists in the serious Consideration of three things.

First, OF the Worthiness of the Sacrament, termed to discern the Lord's Body: which is consider'd three ways; By the Majesty of th' Author ordaining; By the Preciousness of the Parts whereof it consists; and By th' Excellency of the Ends for which it was Ordain'd. *Secondly*, Of mine own Unworthiness, which is to Judge my Self; by Examining my Life according to the Ten commandments of Almighty God, and my Baptismal Vow, and New covenant. *Thirdly*, Of the Means whereby I may become a worthy Receiver, call'd Communication of the Lord's Body; consisting in the Duties of a Sound Knowledge; a Lively Faith; Sincere Charity; Unfeigned Repentance; Earnest Affections and Desires towards God, and Religion, and particularly towards those Divine Mysteries; Self Resignation; Meditation of *Christ's* Passion, with Reflections on my self; and Prayers suitable to th' Occasion. *All which are Explain'd in this I Part.*

§. 8. *The Author of this Sacrament*

WAS not any Saint, or Angel, but our Lord *Jesus Christ*, th' Eternal and only Begotten Son of God, far above all Principalities and Powers, higher than Angels or Archangels, the King of Kings, and Lord of Lords, He whose Name is Wonderful: for it pertaineth only to *Christ* under the New Testament to Institute a Sacrament, because He only can promise and perform the Grace that it signifies. How Sacred should I esteem the Ordinance that proceeds from so Divine an Author.

§. 9. *The Preciousness of the Parts consists in*

First THE Earthly Signs signifying; Bread and Wine, in number Two, but One in use. *2ly.* The Divine Word Sanctifying; the Word of *Christ's* Institution pronounced, with Prayers and Blessings by a *Lawful* Minister, making those Elements a Sacrament. The Word does not change or Annihilate the Substance of the Bread and Wine, (*for then it could be no Sacrament.*) but changeth them in Use and Name. *3ly.* The Spiritual Graces signified; in number Two, the Body of *Christ*, (*as it was, with the feeling of God's anger due to us*) crucified; and his Bloud (*as it was in like sort*) Shed for the Remission of our Sins; but in use One, *Viz.* Whole *Christ*, (*who is in Heaven bodily, and no where else*) but this Mystically, and after an ineffable Manner, with all the Benefits purchased by Him, offer'd to all, and given indeed to the Faithful. The Sign without this Word, or this Word without the Sign can do nothing; and both conjoin'd are unprofitable without the Grace signified; but all Three concurring make an Effectual Sacrament to a worthy Receiver.

§. 10. WHEN the Minister gives Warning of an approaching Communion (*which is generally seven days before, except for Christmas when it falls not upon a Sunday, and Ascension-day which is alwaies on a Thursday, and in these cases, which I alwaies know, I may use the Devotions for Sunday, the 7th. day before, for Monday the 6th., for Tuesday, the 5th. day before, &c as I have noted, and*) I must Try and Judge my Self by the Rule of God's Commandments &c; (*judging the same of my own Actions, as I would if they were done by the worst of my enemies;*) The first of which forbids Apostacy, Deifying the Creature, and Distrust of God

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The 2^d. Idolatry, Superstition, Slight and careless Worship. The 3^d. Blasphemy, Swearing falsely, or vainly, Cursing, Profaning holy things, and Sacrilege. The 4th. Neglect of the Sabbath, and other Holy times, and mispending them in Idleness, or Debauchery. The 5th. In Superiors, Negligence, Pride, and Evil example; In Inferiors, Disobedience, Contempt, and Resisting. The 6th. Taking away life, Quarrelling, Anger, Revenge, and Cruelty. The 7th. Adultery, Fornication, Wanton desires, words, and behavior, and Drunkenness. The 8th. Theft, Robbery, Oppression, Cheating, Unjust detainings, and Idleness. The 9th. False testimonies, Lying, Slandering, Talebearing, and Flattery. The 10th. Covetousness, Envy at others, and Discontent with my own Condition. *Lord have mercy upon me, and write all these thy Laws in my heart, I beseech Thee.*

§. II. *Or in the words of our Catechism.*

When the Ten Commandments I learn two things: my Duty towards God, and my Duty towards my Neighbor.

My Duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my Soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honor his holy Name, and his Word, and to serve Him truly all the days of my life.

My Duty towards my Neighbor, is to love him as my self, and to do to all Men as I would they should do unto me. To love, honor, and succour my Father and Mother. To honor and obey the King, and all that are put in Authority under him. To submit my self to all my Governors, Teachers, spiritual Pastors, and Masters. To order myself lowly, and reverently to all my Betters. To hurt no body by word or deed. To be true and just in all my Dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my Body in temperance, soberness, and Chastity. Not to covet nor desire other mens goods; but to learn and labor truly to get mine own Living, and to do my Duty, in that state of life, unto which it shall please God to call me.

§. 12. II Penitential Psalm, 25.

UNCO Thee, O LORD, will I lift up my soul, my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me. For all they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion. Shew me thy ways, O LORD: and teach me thy paths. Lead me forth in thy truth, and learn me: for Thou art the God of my salvation; in Thee hath been my hope all the day long. Call to remembrance, O LORD, thy tender mercies: end thy loving kindneses, which have been ever of old. Oh remember not the Sins and offences of my youth: but according to thy mercy think Thou upon me, O LORD; for thy goodness. Gracious and righteous is the LORD: therefore will He teach sinners in the way. Them that are meek shall He guide in judgment: and such as are gentle them shall He learn his way. All the paths of the LORD are mercy and truth: unto such as keep his covenant and his testimonies. For thy Namesake, O LORD: be merciful unto my sin, for it is great. What man is he that feareth the LORD: him shall He teach in the way that he shall chuse. His soul shall dwell at ease: and his seed shall inherit the Land. The secret of the LORD is among them that fear Him: and He will shew them his covenant. Mine eyes are ever looking unto the LORD for He shall pluck my feet out of the net. Turn Thee unto me, and have mercy upon me: for I am desolate and in misery. The sorrows of my heart are enlarged: O bring Thou me out of my troubles. Look upon my adversity and misery: and forgive me all my sin. Consider mine enemies how many they are: and they bear a tyrannous hate against me. O keep my soul, and deliver me: let me not be confounded, for I have put my trust in Thee. Let perfectness and righteous dealing wait upon me; for my hope hath been in Thee. Deliver Israel O God: out of all his troubles. *Glorp be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.*

§. 13. A Divine Colloquy between the Soul and her Savior, concerning th' Effectual Merits of his dolorous Passion.

Soul.

Soul. LORD, wherefore didst Thou wash thy Disciples feet? *Christ.* To teach thee how thou shouldst prepare thy self to come to my Supper. *So.* Lord why wouldst Thou wash them thy self? *Chr.* To teach thee Humility, if thou wilt be my Disciple. *S.* Lord, wherefore didst Thou, before thy Death, institute thy last Supper? *Cb.* That thou mightest the better Remember my Death, and be assured that all the Merits thereof are thine. *S.* Lord, why wouldst Thou go to such a Place where Judas knew to find Thee? *Cb.* That thou mightest know that I went as willingly to suffer for thy Sin, as ever thou wentest to any place to commit Sin.

§. 14. A Prayer for Judging my self aright.

O Eternal and most Glorious God, who sittest in Heaven ruling over all things from the beginning; Thou dwellest on High, and yet humblest thy self to behold the things that are in Heaven and Earth; *Thou hast searched me, O LORD, and known me, Thou understandest my thoughts as far off, and art acquainted with all my ways; for there is not a word in my tongue but Thou, O LORD, knowest it altogether.* Be pleas'd to impart unto thy servant a ray of thy heavenly light, a beam of the Sun of Righteousness, *open mine eyes that I may see the wondrous things of thy Law,* that I may walk in them all my days: set all my sins before my face; that I may speedily and earnestly, and perfectly repent, and forsake them all: Give me a sight of my Infirmities that I may watch against them; discover to me all my evil and weak Principles, that I may reform'em; and whatsoever is wanting in me towards the understanding of any thing whereby I may please Thee, and perfect my Duty, I beg of Thee to reveal that also unto me; that my Duty may not be undiscern'd, and my Faith may not be reprov'd, and my Affections may not be perverse, and hardened in their foolish pursuance, and a secret sin may not ly undiscover'd and corrupting my soul. Give me an ingenuous and severe spirit, that whatever judgment of Charity I make concerning others, I may give a right judgment concerning my own state and actions, condemning the Criminal, censuring the suspicious, suspecting what seems allowable, and be watchful even over the best: that I may in the spirit of repentance, and mortification, correct all my irregularities, and reform my errors, and im-

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prove

prove the good things which Thou hast given me; that endeavoring to approve my Actions to my Conscience, and my Conscience to thy Law, I may not be a reprobate, but approved by Thee in the great Day of examination of all the World, and be reckon'd amongst thy Elect, the secret ones, through *Jesus Christ* our Lord. *Amen.*

To this I add the general Preparatory Prayer.

ch. I. §. 15.

§. 15. An Ejaculation abed, before I sleep. any night.

~~When~~ *When* my Darkness, I beseech Thee, O Lord, and by thy great mercy defend me from all perils and dangers of this Night, for the love of thy only Son, our Savior *Jesus Christ*. *Amen.*

CHAP. V.

TUESDAY, *or the 5th. day before the Holy Sacrament.*

§. An Ejaculation before I rise, any day.

☉ Lord our heavenly Father, Almighty and Everlasting God, who hast safely brought me to the beginning of this day; defend me in the same by thy mighty power, and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings may be order'd by thy governance, to do always that is righteous in thy sight, thro' *Jesus Christ* our Lord. *Amen.*

§. 2. III Argument for frequent Communion: FROM th' Institution of our Lord in Remembrance of his Dying Love. We are obliged to it in point of indispensable Duty, and in obedience to a plain Precept and most solemn Institution of our Blessed Savior, that great *Latwiger*, who is able to save, and to destroy, *S. Jam.* 4. 12. And *S. Paul*, who tells us he receiv'd it from the Lord, admonishes us to do it often, and to such as will not, our Lord may say as *S. Luke* 6. 46. *Why call ye me Lord, Lord, and do not the things which I say?* and if we consider what He did for us, the Dying charge of our best Friend wou'd tick with us, and make a strong impression upon our Minds: especially if we add those other words of his, not long before his Death; *Greater love hath no man than this, that a man lay down his life for his friends. S. John* 15. 23. It is a wonder

derful Love which He has exprest to us who ~~when we were~~
~~enemies~~, were reconciled to God by his Death. Rom. 5. 10.
 and worthy to be had in perpetual Remembrance : and all
 that He expects from us by way of thankful acknowledg-
 ment, is to celebrate the Remembrance of it by the fre-
 quent participation of this blessed Sacrament. And
 shall this Charge, laid upon us by Him who lay down his
 Life for us, lay no obligation upon us to the solemn Re-
 membrance of that unparellel'd Kindness, which is the
 Fountain of so many Blessings and Benefits to us? If He
 had commanded us some very grievous thing, we ought
 with all the readiness and chearfulness in the world to have
 done it; how much more when He has imposed upon us
 so easy a Commandment, a thing of no burden, but of
 immense Benefit? when He has only said to us, *Eat, O*
friends, drink. O beloved! Cant. 5. 1. when He only in-
 vites us to his Table, to the best, and most delicious Feast
 that we can partake of on this side Heaven? How wretched,
 how sad must be the case of that soul which neglects to
 shew forth the Lord's Death in this Ordinance, when the
 Son of God shall appear in all his Glory, and the Sinner,
 who neglected this holy Sacrament, shall be brought be-
 fore Him? it will not be an ordinary fright the wretch
 will be in; specially when the King of Glory shall accost
 and ask him, how canst thou hope to share in my Glory,
 to participate in my Happiness, to be advanced to my
 Throne, to *enter into thy Masters joy*, that didst not think
 my Death worth the Remembring in the Congregation of
 my Saints, that wouldst not weep at my bitter Passion;
 who wast ashamed to look on Me hanging on the Cross;
 that wou'dst not, by lively representations of my Suffering,
 in the Sacrament I ordain'd, be melted in Tears? for a
 seat in th' Eternal Mansions, where no defiled thing must
 enter, that wou'dst not cleanse thy self from filthiness? or
 how cou'dst thou hope to be cleans'd, that wou'dst not
 make use of my Blood *often*, to wash thy self? Here none
 can be happy that were not holy upon earth; and how
 wou'dst thou expect to be holy, that didst neglect the Means
 which was intended to enrich thy soul with holiness? Such
 an Address of such a Majestick Person, and to an offender
 too, that knows, and can't but know that all this is true,
 must necessarily strike the Malefactor dumb, and fill him

with Horror. So that for any persons that turn Penitents, and resolve to lead New lives, one of the best Rules that can be given, is to frequent this Sacrament.

§. 3. *Th' excellency of th' Ends and Fruits, is.*

First, TO keep us in a frequent and constant thankful Remembrance, and solemn Commemoration before God and Man, of the Death of *Christ*, which was a Sacrifice and oblation once for all offered to his Father for us weak, sinful men; and thereby He was then, (*but now no more*) our *Aaronical Priest*, compleating and perfecting that whole work of Satisfaction for sin, to which all th' old Sacrifices for sin referred; and to consider, own, and publish his particular Quality and Relations to us. 1, As our *King*, to set up his Throne in our Hearts, or to Reign in the souls of Men, & to give evidence of his Power thro' the whole World. 2, As our present *Melchizedekian Priest*, to bless us in turning away every one of us from our Iniquities; and to Bless and praise God for ever in Heaven, for his Goodness, his mercy, his grace towards us poor sinful enemies of his, in giving us the Victory over our so bitter Adversaries, sin, and satan, and death, and hell, by the blood of the Lamb, and the power of his Grace. 3, As our *Prophet*, signifying, expounding, or making known the will of God to us. And *Christ* being a Union of all these three Offices, is a *Jesus*, or Savior finally to none but those who receive Him under all these three Offices uniformly into their hearts. *Secondly*, To renew our Baptismal Covenant, and bind our selves, as it were by an Oath of Fidelity to serve th' only True God; and even to dy for *Christ* rather than deny Him; and to admit no other Propitiatory Sacrifice for sins but that one real Sacrifice which by his Death upon the Cross, *Christ* once offer'd to reconcile us to God, and by which He finish'd the Sacrifice of the Law, and effected eternal Redemption and Righteousness for all Believers. And so to remain for a Publick mark of Profession, to distinguish Christians from all sects and false Religions. *Thirdly*, To confirm our Faith; for God by this Sacrament does signify and seal unto us from heaven, that, according to the Promise and New Covenant which He made in *Christ*, He will truly receive unto his Grace and Mercy all penitent believers who duly receive this holy Sacrament; and that, for the Merits of the Pas-

sion

sion and Death of *Christ*, He will as verily forgive them all their sins, as they are made Partakers of his Sacrament. *Fourthly*, To be a Sign, Symbol and Pledge of the most near and effectual Communion which Christians have with *Christ*; so near a Union, that God esteems them as Members of his Dear Son: from which there flow to the Faithful many unspeakable Benefits: 1, *Christ* took by imputation all their Sins and Guiltiness upon Him to satisfy God's Justice for 'em; and He freely gives by imputation unto them all his Righteousness in this life, and all his Right unto eternal life when this is ended: and counteth all the Good or Ill that is done unto them, as done unto his own Person. 2, There flows from *Christ's* Nature into their Nature united to Him, the lively Spirit and breath of Grace, which Renews them to a Spiritual life; and so sanctifies their Minds, Wills and Affections that they daily grow more and more conformable to th' Image of *Christ*. 3, He bestows upon them all saving grace necessary to attain eternal Life, as the sense of God's Love, the assurance of their Election, with Regeneration, Justification, and grace to do good works, till they come to live with Him in his heavenly Kingdom. 4, From the former Communion 'twixt *Christ* and Christians there flows another Communion 'twixt Christians among themselves, confirming a League of Love and Friendship with all their Brethren. *Fifthly*, To be an assured Pledge to us of our Resurrection: 1, the Spiritual Resurrection of our souls from the death of Sin, call'd the *First* resurrection; 2, the Corporal Resurrection of our Bodies at the last Day. call'd the *Second* Resurrection. *Sixthly*, to feed the Souls of the Faithful in the Hope, and seal unto 'em th' Assurance of Everlasting Life.

§. 4. *Of Judging my self before the Communion.*

I Must Examine the whole course of my Life by the *Decalogue*, or Ten Commandments, as also by my *Baptismal vow*, and the *New Covenant*; inquiring narrowly what my Breaches thereof have been, both for Kinds and Degrees, by sins of Omission and Commission, of Knowledge & careless Ignorance, of Wilfulness and of Weakness, in Thought, Word, and Deed; and endeavor to put my Soul into that order and state of good things, as if I were that day to dy, and suppose my self standing before the

Tribunal of God's Judgment; and finding what makes me most afraid, both of Omissions and Commissions, learn to make provision accordingly, by grieving for all my sins, resolving to amend all, and actually to watch and pray against all, well considering where I fail ofteneſt, from what Principle, what are the beſt Remedies, and ſtedfaſtly purpoſing to paſs to the real and vigorous uſe of 'em, and to endeavor to ſtir up every Grace which I am to exerciſe in my Converſation, and to thruſt my ſelf forward in zeal of thoſe Graces, not only to quit all my Actual ſins, but alſo to amend my Lukewarmneſs, and repair my Neglects. And to effect all this, I muſt 1^{ſt}. Have the Preſence of God frequently in my thoughts. 2^{dly}, Endeavor to bring it to paſs to have ſuch a great Dread and Reverence of God, that I may be more aſhamed and really troubled, and confounded to ſin in his preſence, than in the ſight and obſervation of the beſt and ſevereſt Men. 3. Punish my ſelf with ſome proportionable Affliction of the Body, or Spirit, for every Breach of the Sabbath, Exceſs in eating and drinking, or any other irregularity, or return of indolency, in that inſtance in which I ſet my ſelf to mortify any one ſpecial Paſſion, or Temptation. 4, Firmly purpoſe in every thing which is not well, not to ſtay a minute, but to repent inſtantly of it, ſeverely to condemn it, and to do ſomething at the firſt opportunity for amends. 5. Reſolve againſt an Inſtance of Infirmary for ſome ſhort, ſure, and conquerable periods of time : as not to Curſe, ſwear, or take God's Name in vain for a day; or for a day not to ſlander, backbite, quarrel, or what elſe I'm given to; or not to come into ſuch bad Company, or Drink ſuch a Liquor, for a Week; or for a Month not to be Drunk, or Fuddled, &c: and then ſometimes for two Days, two weeks, two Months; and ſo dyet my weak Soul with little portions of food, till it be able take in and digeſt a full Meal. 6. Meditate often every day of Death, or the Day of judgment. 7, I muſt be ſure to be aſhamed, and humbled for my want of Indispoſition and ſlow Progreſſion in the Diſcipline of *Chriſt*; and if I be truly humbled for my want of Improvement, 'tis certain I have improv'd; and if I come with Fear and trembling, it is very probable I ſhall come in the ſpirit of Repentance and Devotion to this moſt comfortable Sacrament of the Body and Bloud of *Chriſt*.

Ch. V. *the Feast of Feasts.*

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§. 5. HERE follow brief Heads of Examination upon each of the Commandments; all which I must carefully apply, and ask my Heart seriously at every one, Have I not been such a One? Done this evil? Neglected this duty? And when my Conscience answers, *Yes*, then I must most passionately cry out, *Lord have mercy upon me*, and forgive me this or that Sin; and being afraid to transgress hereafter, and therefore desiring never more to offend, I must add, *Lord incline my heart to keep this Law.*

§. 6. *I. Commandment.*

THO' I have not Atheistically deny'd the Being of God, or wickedly renounced Him by Apostacy; *Yet*, have I not lov'd, desired, and delighted in other things more than God? Have I not fear'd Men more than God, and sinn'd against Him to avoid their displeasure, or outward sufferings? Have I not trusted in Man, and rely'd on outward Means more than on God, in my Wants, dangers, and distresses? Have I neither neglected Lawful means, nor used Unlawful means to bring me out of Troubles? Have I not despair'd of God's mercy so as to neglect my Duty; or, by presuming upon it, encouraged my self to go on in Sin? Have I not been fearless of the Divine threatnings; and yet discontented with, impatient under, and unreform'd by God's corrections? Have I not been unthankful for good things or ascribed the praise of what I am, have, or can do, to fortune, my self, or any other creature? *Lord have mercy upon me: and incline my heart to keep this Law.*

§. 7. *II. Commandment.*

THO' I have not Worshipped God by Images; *Yet*, Have I not entertain'd gross, and false conceptions of God and worshipped Him so as is unbecoming his Divine Nature? Have I not fail'd in any of the parts of Religious Worship? Have I not either omitted, or slightly perform'd Morning and Evening Prayer, and Reading the holy Scriptures? Have I not been indifferent and customary as to my going to the Publick Worship? Have I not behaved my self there without reverence and Devotion, forgetting the Presence of th' invisible God whom I serve? Have I not by design, or carelessly neglected the Lord's Supper, or come to it ignorantly, rashly, and without

Preparation? Have I not receiv'd it irreverently, and without Spiritual affection, or broken the Vows and Promises I then made? *Lord have mercy upon me : and incline &c.*

§. 8. III. Penitential Psalm, 38.

Put me not to rebuke, O LORD, in thine anger: neither chasten me in thy heavy displeasure. For thine arrows stick fast in me: and thy hand presseth me sore. There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin. For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear. My wounds stink, and are corrupt: through my foolishness. I am brought into so great trouble and misery, that I go mourning all the day long. For my loyns are filled with a sore disease: and there is no whole part in my Body. I am feeble and sore smitten: I have rored for the very disquietness of my heart. LORD, Thou knowest all my desire: and my groaning is not hid from Thee. My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me. My lovers and my neighbors did stand looking upon my trouble: and my kinsmen stood afar off. They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long. As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth. I became even as a man that heareth not: and in whose mouth are no reproofs. For in Thee, O LORD, have I put my trust: Thou shalt answer for me, O LORD my God. I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me. And I, truly, am set in the plague: and my heaviness is ever in my sight. For I will confess my wickedness: and be sorry for my sin. But mine enemies live, and are mighty: and they that hate me wrongfully are many in number. They also that reward evil for good, are against me: because I follow the thing that good is. Forsake me not, O LORD my God: be not Thou far from me. Haste Thee to help me: O LORD God of my Salvation. *Glorp be to the Father &c. As it was &c.*

§. 9. II *Divine Colloquy.* Soul. LORD, wherefore wouldest Thou begin thy Passion in a Garden? *Christ.* Because that in a Garden sin took first beginning. So. Lord, why did thy three select Disciples fall fast asleep when Thou beganst to fall into thy Agony? *Chr.* To show that I alone wrought the Work of thy Redemption. So. Why, Lord, were there so many Plots and snares laid for Thee? *Ch.* That I might make thee to escape all the snares of thy Ghostly Hunter. So. Lord, why wouldest Thou suffer *Judas* (*betraying Thee*) to Kiss Thee? *Ch.* That by enduring the sword's of dissembling Lips, I might there begin to expiate sin, where Satan first brought it into the world. So. Lord, wherefore wouldest Thou be sold for thirty pieces of silver? *Ch.* That I might free thee from perpetual Bondage. So. Lord, why didst Thou pray with such strong crying and tears? *Ch.* That I might quench the fury of God's Justice, which was so fiercely kindled against thee. S. Wherefore, Lord, wast Thou so afraid and cast into such an Agony? *C.* That suffering the Wrath due to thy sins, thou mightest find more Comfort in thy Crosses, and be more secure in thy Death. S. Lord, wherefore didst Thou pray so oft, and so earnestly that the Cup might pass from Thee? *C.* That thou mightest perceive the horror of that Curse and wrath which, being due to thy Sins, I was then to drink and indure for thee. S. Lord, why didst Thou, after thy Wish, submit thy Will to the Will of thy Father? *C.* To teach thee what thou shouldest do in all thy afflictions, and how willingly thou shouldest yield to bear with patience that Cross which thou seest to come from the just hand of thy heavenly Father. S. Lord, wherefore didst Thou sweat such drops of water and blood? *C.* That I might cleanse thee from thy stains, and bloody spots. S. But, Lord, why wouldest Thou be taken when Thou mightest have escaped thine enemies? *C.* That thy spiritual enemies shoud not take thee; and cast thee into the Prison of utter darkness. S. Lord, wherefore wouldest Thou be forsaken of all thy Disciples? *C.* That I might reconcile Thee unto God, of whom thou wast forsaken for thy Sins. S. Wherefore, Lord, wouldest Thou stand to be apprehended alone? *C.* To show thee that my love of thy Salvation was more than the love of my Disciples.

§. 10. *A Prayer for Faith.*

O Blessed Lord, whom without Faith it is impossible to please, let thy Spirit, I beseech Thee, work in me such a Faith as may be acceptable in thy sight, even such as worketh by Love. O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show it self by my Works; that it may be that victorious Faith which may enable me to overcome the World, and conform me to th' Image of that *Christ* on whom I believe; that so at the last I may receive th' end of my Faith, even the Salvation of my Soul, by the same *Jesus Christ*. Amen.

Here I add the Preparatory Prayer, ch. I. §. 15.

§. 11. *An Ejaculation abed, before I sleep. any Night.*

O Lord, who art th' only keeper of thy people; that neither sleepest nor slumberest; while Darknefs now covers the face of th' earth. be pleas'd in thy tender mercy to watch over me this Night; and grant that I sleep not in sin; but fit and prepare me always for my latter End, before I go hence, and be no more seen. Amen.

CHAP. VI.

WEDNESDAY, *or the 4th. Day before partaking of the holy Mysteries.*

§. 1. *An Ejaculation before I rise, any Morning.*

O Most gracious God, Thou art my only Happiness for ever: I see my portion hereafter depends on my choice here, but my choice, O Lord, depends on Thee: Guide me with thy Holy Spirit that I may withdraw my Affections from all Vanities here below, and fix them on Heaven, and heavenly things: Teach me what is acceptable in thy sight, that I may know my End, and wisely chuse my Way, and order all my Actions to thy Glory, thro' *Jesus Christ* our Lord. Amen.

§. 2. *III Argument for Constant Communion: FROM*

its being a great Preservative against Sin. In this Sacrament the Demerit of sin is represented in very sad Characters; in the wounded and mangled Body of our great Master, and th' anguish his Soul was in upon the account of our Sins; we behold what an odious and monstrous thing it is, how abominable to God's purer eyes, how contrary to his Holiness; and what a separation it makes betwixt the Creator and the Creature; how it moves Him to forsake us, to withdraw his precious Presence from us. What fears, what tremblings, what shame, ignominy, sorrow and grief it causes. All this, certainly, is to be seen in the floods of Misery which fell upon our Mediator who undertook our Cause, and was made sin for us, and bore our Sins upon the Cross, *was wounded for our Transgressions, and bruised for our Iniquities.* For when He cried *My God, My God, why hast Thou forsaken Me?* it was not for his own sake, but for ours; to show that the sinner who after this would not Repent, should be forsaken of God for ever. And can we be so brutish as to hug those sins which, upon our account, were so severely lash'd in Him that was our Surety? Tho' He was the dearly Beloved of his Eternal Father, yet God punished those Sins in Him in a very terrible manner, to let us know that if we accept not of the Remedy *Christ* offers us, do not make his Cross a Motive to Conversion, they shall be thus punished in our persons, and to all eternity. All this is represented to us in this Sacrament, a Savior groaning, weeping, and sighing under the burden of our Sins; thereby giving notice that if we grow not weary of sin, we shall weep, and groan, and sigh for ever. And shall not the dreadful spectacle fill our Souls with abhorrence and detestation of what we see so signally punished? shall we not run away from it, saying, Get thee hence thou evil and unclean spirit, touch us not, *what agreement has the Temple of God with idols?* And if this holy Sacrament be so great a preservative against Sin, surely we can't too often make use of it, especially since wee see how *easily sin does beset us*, how often we are tempted to it, and how we are daily incompassed with suggestions and provocations to it, and how apt we are to start aside from Him, unto whom we ought to keep our selves stedfastly united by Faith, and Love, and uniform, universal obedience. As *S. Ignatius*

told

told th' *Ephesians*, show haste to assemble often in th' *Eucharist*, for th' *osiner* you meet thereat, the more your standing is secured, and all the power of *satan* is destroy'd.

§. The Knowledge requisite in a worthy Communicant, is A Sanctified understanding of the First Principles of Religion, as 1. Of the Trinity of Persons in the Unity of the Godhead, (*described at large in S. Athanasius's Creed just before the Litany, and in the Preface upon the Feast of Trinity in the Communion Service,*), 2. Of the Creation of Man and his Fall. 3. Of the Natures and Offices of *Christ*, and Redemption by Faith in his Death, (*all implied in th' above, and in th' Apostles Creed, after the Hymn following the Second Lesson, and the Constantinopolitan, sometimes call'd the Nicene Creed, after the Epistle and Gospel, and in the Question and Answer after the Belief in our Church Catechism,*) especially 4ly. Of the Doctrine of the Sacraments sealing the same unto us, both briefly expounded in our Catechism, and the latter more largely here. See Addition after th' Almanack.

§. 4. THE learned Doctor Comber, in his Discourse upon the *Catechism*, makes evident that this *Catechism* of the Church of England is in all Points agreeable to the Primitive forms, and of an exact and excellent Method, and that all Persons ought to promote the learning and understanding thereof. And th' *Angelical Doctor Hammond* saies in his *Practical Catechism*, that there is not a mote excellent Breviate, or Summary of that which is scatter'd in the Gospel, and by *S. Paul*, and other Scripture Writers about the Sacraments, than those short Answers to the Questions in said *Church Catechism* do afford us. For which Reasons I must now in my riper years diligently peruse the whole again, tho' I learn itt in my Childhood, till I can fully apprehend, retain, and practice the same.

§. 5. Of Faith disposing to the holy Communion.

I Must consent to th' Articles of my Belief by an assent firmer than can be naturally produced from th' ordinary arguments of my persuasion; *that is*, I must believe it, because it is said to come from God; and rely upon it, because it brings to God; trust it, because it is good; acknowledge it certain, because it is excellent: that there may be an act of the Will in it, as well as oft'n' Understanding

ding, and as much Love in it as Discourse, *Heb. 11, 16.* He that comes to God, must believe that He is, and that He is a rewarder of them that diligently seek Him. I must have a fulness of Confidence and relying upon God, a trusting in, and a real expectation of all the Promises of the Gospel, with such a Belief of all the Threatnings and Commandments of God, as may indear Obedience, and be th' actual Principle and effective of a good Life; I must not only have th' *Act* of Faith, but the *Body* of Faith; not only believe th' *Articles*, but dedicate my *Person*; not only yield up my Understanding, but ingage my Service; not hallow one Faculty, but sanctify the whole Man; become a New creature, and live a life of Grace; such a Faith as may be to me a *Magazine* of holy Principles, the *Nurse* of a holy Hope, and the *Mother* of a never failing Charity.

§. 6. III. Cammandment.

IF I have not openly blasphemed the Holy Name of God; *Yet*, Have I not slightly, or irreverently mentioned his Holy Name, or his Attributes? Have I not profanely jested upon, or abused his Holy Word? Have I not violated holy Places, Persons, Ordinances, or any thing peculiarly dedicated to God? Have I not taken God's Name in vain, by common swearing, or by cursing my self or others? Have I not taken false, or unlawful Oaths; or broken my lawful Oaths or Vows, especially my Baptismal Vow? *Lord have mercy &c.*

§. IV Commandment.

HAVE I not neglected the Publick Worship of God on the Lord's Day? Have I not mispent any part thereof in vain Sports; idle Discourses, complemental Visits, or unnecessary Business? Have I not permitted those under my Charge to profane it? Have I not forgotten to Praise God for the Creation, and *Resurrection* especially on this Day? Or for his other Mercies in his Son, or his Servants upon the Festivals of the Church? Have I not slighted these Solemnities, or abused them by debauchery? *Lord have mercy &c and incline &c.*

§. 8. Psalm 100.

☉ Be joyful in the LORD, all ye Lands: serve the LORD with gladness, and come before his presence with

a song. Be ye sure that the LORD He is God; it is He that hath made us, and not we our selves: we are his people, and the sheep of his Pasture. O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto Him, and speak good of his Name. For the LORD is gracious, his mercy is everlasting: and his truth endureth from generation to generation. *Glorp be to the Father, and to the Son: &c.*

§. 9. *A Prayer for the 3d. branch of Charity, Forgiving Evil.*

O Most gentle, most merciful, and gracious Savior *Jesu*, Thou didst take upon Thee our Nature; to redeem us from sin and misery; Thou wast *not* usled as a Lamb to the Slaughter, and as a Sheep before the shearer is dumb; so Thou openedst not thy mouth; Thou turnedst thy back to the Smiters, and thy cheeks to the Nippers; Thou wast mock'd, and whip'd, crucify'd and torn, but Thou didst nothing but Good to thine enemies, and prayedst with loud cries for thy Persecutors, and didst heal the wound of one that came to lay violent hands upon Thee: O plant in my heart gentleness and patience, a meek and long-Suffering Spirit, that I may never be disorder'd by peevishness, never think thoughts of Revenge, but may with meekness receive all injuries that shall be done to me and patiently bear every cross accident, and with *Charity* may return blessing for cursing, good for evil, kind words for foul reproaches, loving admonitions for scornful upbraidings, gentle treatments for all derisions and affronts: that living all my daies with meekness and *charity*, keeping peace with all men, and loving my Neighbor as my self, and Thee more than my self, and more than all the world, I may at last come into the Regions of Peace, and eternal *Charity*, where Thou livest, who lovest all men, and wouldst have none to perish, but all men to be saved thro' Thee, O merciful Savior and Redeemer *Jesu*. Amen.

§. 10. ¶ *The Exhortation to the Communion, in case the Minister shall see the people negligent to come.*

BECAUSE beloved brethren, on—— I intend by God's grace, to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here present, and beseech you for the Lord *Jesus Christ's* sake, that ye will not refuse to
come

come thereto, being so lovingly called and bidden by God, Himself. Ye know how grievous and unkind a thing it is when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (*without any cause*) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in *Christ*, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business: But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? when God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the *Gospel* because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in *Christ's* behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as He himself hath commanded: which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: For the obtaining whereof, We shall not cease to make our humble petitions unto Almighty God our heavenly Father. See. Part 1. ch. 1. §. 9. Title. & §. 10.

§. 11. Psalm 101.

My song shall be of mercy and judgment : unto Thee, O LORD, will I sing. O let me have understanding: in the way of godliness, When wilt Thou come unto me: I will walk in my house with a perfect heart. I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbor: him will I destroy. Whoso hath also a proud look and high stomach; I will not suffer him. Mine eyes look upon such as are faithful in the land: that they may dwell with me. Whoso leadeth a godly life: he shall be my servant. There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight. I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the LORD. *Glory be to the Father &c.*

§. 12. IV Penitential Psalm 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences, Wash me thoroughly from my wickedness: and cleanse me from my sin. For I knowledge my faults; and my sin is ever before me. Against Thee only have I sinned, and done this evil in thy sight: that Thou mightest be justified in thy saying, and clear when Thou art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me. But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly. Thou shalt wash me, and I shall be whiter than snow: Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoyce. Turn thy face from my sins: and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. O give me the comfort of thy help again: and stablish me with thy free Spirit. Then shall I teach thy ways unto the wicked: and sinners shall be converted unto Thee. Deliver me from bloud-guiltiness, O God, Thou that art the God of my health: and my tongue shall sing of thy righteousness. Thou shalt open my lips

lips, O LORD : and my mouth shall shew thy praise. For Thou desirest not sacrifice, else would I give it Thee : but Thou delightest not in burnt offerings. The sacrifice of God is a troubled spirit : a broken and contrite heart. O God, shalt Thou not despise. O be favourable and gracious unto *Sion* : build Thou the walls of *Jerusalem*. Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar. *Glorp be to the Father, and to the Son : &c.*

§. 13. III Divine Colloquy. Soul. WHEREFORE Lord, was the young man caught by the Soldiers, and stript of his linnen, who came out of his bed, hearing the stir at thy apprehension and leading to the High-Priest? *Christ*. To show their outrage in apprehending Me, and my power in preserving out of their outrageous hands all my Disciples, who had been otherwise worse handled by them than was that young man. *So*. Lord, wherefore wouldst Thou be bound? *Chr*. That I might loose the cords of thine iniquities. *S*. Lord, why wast Thou denied of Peter? *Chr*. That I might confesse thee before my Father, and thou mightest learn that there is no trust in man, and that salvation proceeds of my meer mercy. *S*. Lord, wherefore wouldst Thou bring *Peter* to repentance at the crowing of the cock? *Ch*. That none should despise the means which God has appointed for their Conversion, tho' they seem never so mean. *S*. Wherefore, Lord, didst Thou at the Cock-crowing turn and look upon Peter? *Ch*. Because thou shou'dst know that without the help of my Grace no Means can turn a Sinner unto God, when he is once fallen from Him. *So*. Lord, why wast Thou covered with a purple Robe? *Ch*. That thou mightest perceive that it was I that did away thy Scarlet sins. *S*. Lord, wherefore wouldst Thou be crown'd with thorns? *C*. That by wearing thorns, the first fruits of the Curse, it might appear that it is I which take away the Sins and Curse of the world, and crown thee with the crown of Life and glory. *S*. Lord, why was a Reed put into thy hand? *C*. That it might appear that I came not to break the bruised Reed. *S*. Lord, wherefore wast Thou mocked of the Jews? *C*. That thou mightest insult over devils, who otherwise would have mocked thee as the *Philistines* did *Sampson*. *S*. But why, Lord, wouldst Thou have

have thy blessed face defiled with spittle. *C.* That I might cleanse thy face from the shame of Sin. *S.* Wherefore, Lord, were thine Eyes hoodwink't with a Veil? *C.* That thy spiritual Blindness being remov'd, thou mightest behold the face of my Father in Heaven. *S.* Lord, wherefore did they buffet Thee with fists, and beat Thee with staves? *Ch.* That thou mightest be freed from the strokes and tearings of infernal fiends. *So.* Why, Lord, wouldst Thou be reviled? *Chr.* That God might speak peace unto thee by his Word and Spirit.

§. 14. *A Prayer for Repentance.*

O Holy Lord, who art a merciful Imbracer of true Penitents, but yet a consuming fire towards obstinate Sinners, how shall I approach Thee, who have so many provoking sins to inflame thy wrath, and so little sincere Repentance to incline thy mercy! O be Thou pleased to soften and melt this hard obdurate Heart of mine, that I may heartily bewail th' iniquities of my life; strike this rock, O Lord, that the waters may flow out, even floods of tears to wash my polluted Conscience. My drowsy Soul has too long slept securely in Sin, Lord, awake it tho' it be with Thunder, and let me rather feel thy Terrors, than not feel my Sin. Thou sentest thy Blessed son to heal the broken hearted, but, Lord, what will that avail me if my heart be whole? O break it that it may be capable of this healing vertue; and grant, I beseech Thee, that having once tasted the bitterness of sin, I may fly from it as from the face of a Serpent, and bring forth fruits of Repentance to amendment of Life, to the praise and glory of thy Grace in Jesus Christ our Blessed Redeemer. *Amen.*

Now I use the Preparatory Prayer, ch. 1. §. 15.

§. 15. *An Ejaculation before I sleep. any Night.*

THE Lord's Name be prais'd for preserving me this Day; Lord keep me this Night in safety: give me quiet and refreshing sleep, and raise me to the Light of another Day in Health, if it be thy will, and make me truly thankful and obedient, for Jesus Christ his sake, *Amen.*

CHAP. VII.

THURSDAY, or 3 days before *this heavenly Banquet.*

§. 1. *An Ejaculation in rising, any Morning.*

Day unto day uttereth speech, and Night unto night showeth knowledge. I laid me down and slept; I awaked. for the LORD sustained me. My voice shalt Thou hear in the morning, O LORD; in the morning will I direct my prayer unto Thee, and will look up. Defend me with thy favorable kindness, as with a shield, that I may walk in thy fear all the day long. Amen.

§. 2. *V Argument for Communicating often* : FROM its ingagement to an Emulation of the Vertuous Life of *Christ*; and promoting of fervent *Charity*. That Society a man frequently resorts to, gives a tincture to his Nature and Inclination; and consequently the frequent seeing and conversing with the Holy and Gracious *Jesus* in this Sacrament is very likely to have the same Effect : for in this Ordinance we do not only come to see Him in infinite Charity bleeding and dying for his Enemies, but to look upon his other eminent Vertues too; his wonderful Meekness, his deep Humility, his unparelled Patience, his chearful Submission to the Will of God, his admirable self resignation, his unshaken Contentedness, his generous Contempt of the World, and his steady living in the thoughts of future Bliss and Glory. Can I see these Vertues shine in his noble soul, and not be sensible that they are set before me to raise my Desires of being like Him? or not believe that God expects and requires of me to transcribe them on my Temper? Can I see how lovely, how amiable, how beautiful these Graces are, how in the midst of all his Troubles they proclaim Him to be the Son of God, and in despite of all the Contempt and scorn of Men and devils speak Him to be a favorite of Heaven? Can I see how in the midst of all th' affronts, derisions and indignities He endured, these Graces still made Him amiable, glorious in a storm, bright in that dismal Night, illustrious in Misery, and magnificent in Poverty? Can I see all this, and continue stubborn and Obdurate, and an Enemy to those Vertues? Is not this enough to make me inamour'd with 'em.

to oblige me to long for 'em, and to cause a disquiet in my soul till I be possessed of these inestimable Treasures? If so, is it not fit, is it not reasonable, is it not necessary that I should Eat *often*, and Drink *often* at this Table, except I'm afraid of being too Lively, too Good, or too Serious. I see here how the great Commander of Heaven and Earth offers Reconciliation to a desperate offender, preventing him. (*tho' he should have been the first, and should have sought and implored God's Pardon.*) and with his Royal hands, unask'd, bestowing upon him a Patent of Grace and Mercy; how the Supream Judge, who has absolute power over our Life and Death, is willing to be friends with a wretch that owes Him ten thousand Talents, and willing frankly to forgive him all, to discharge him of all his Debts, and to supersede all Actions against him; how th' Everlasting Father is ready to receive the Prodigal into his House again, to admit him to his Table who had spent all his substance in riotous living, ready to kill the fatted Calf for him, to put a Ring on his finger, and to betroth him to Himself in Righteousness; how He, before whom all the Nations are as Grashoppers, offers to embrace a Worm that has resisted Him, spoken ill of Him, prostituted his Glory, exposed Religion, and studied and contriv'd ways to Dishonor Him. Here I see the Son of God ready with the Balsam of his Bloud to anoint the wretch that made the wounds; and Dying for one, the multitude of whose Offences has seem'd to Vie with the Number of God's Mercies; how infinite Light offers to twist its Raies with loathsom Darknes; and how the greatest Prince proceeds to those excesses of Humility as to give the greatest Sinners room and entertainment in his Banqueting-house; to call them Brethren, and Friends, and sheep of his Flock, than which there are scarce more indearing Titles. All this I behold here, and shall not such a wonderful Scene of Charity blow those little Sparks of Affection I find within into greater Flames? Can I see here what God has done for me, who have acted more treacherously against Him, than my greatest enemy ever did or can do against me: and shall not this raise Compassion in me to my Fellow-servants, and move me to lay down all Wrath and Enmity to them, whose Injuries are but Flea-bites in comparison of those I have offered to the best of Beings?

And

And since this Sacrament is so strong an Engagement to this Charity, and th' exercise of it so frequently necessary, it stands in reason that frequent Communicating must be necessary too; the rather because we are so often in danger of breaking the Bond of Peace, and dissolving the Cement which must knit and hold Christians together.

§. 3. *Of Charity necessary to a worthy Reception.*

CHARITY is that Fire from Heaven which must inkindle the Sacrifice, or God will never accept it for an Atonement: for altho' it be true that God Loves me first, yet He will not continue to love me, or proceed in the Methods of his kindness, unless I become like unto Him, and Love: for by my Love and Charity He will Pardon me, and He will Comfort me, and He will Judge me, and He will save me; and it can never be well with me till Love, that governs Heaven it self, be the Prince of all my Actions and my Passions. 1 Cor. 13. 13. *The greatest of these is Charity.* The Offices and general Duties of Charity are Three, I Doing Good. II Speaking Good. III Forgiving Evil. First, DOING GOOD to all I can by Alms, Counsels, stopping their Entry into sin, folly, and shame. Keeping them from all the Harm I can, not Laughing at their Miscarriages, Excusing their Faults, Delighting in their Joy, Honor, and Prosperity, Ready to do all good Offices to all I can converse with. See Appendix §. 45. Secondly, SPEAKING GOOD; if it be not in my Hand to do Well, it must be in my Heart, and the contrary must never be upon my Tongue. I'm sure I can speak Well, or I can abstain from speaking Ill. I must be as careful of the Reputation as of the Life of my Brother, that is, of all Mankind. TO be apt to speak well of all Men, is a sign of a Charitable and good Man. Thirdly, FORGIVING EVIL. To which purpose I must follow that excellent Advice of Jesus the Son of Sirach, Ecclesiast. 19. 13-17. *Admonish a friend, it may be he has not done it: and if he have done it, that he do it no more. Admonish thy friend, it may be he has not said it: and if he have, that he speak it not again. Admonish a friend: for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he That has not offended with his tongue? Admonish thy neighbor before thou threaten Him, and not being angry, give place to the law*

law of the most High. I must not exact every little Ignorance, nor grow warm at every Mistake, nor be angry at an unavoidable Chance, or rash Word; and in Malice I must be as Children, whose little Quarrels, tho' they be fierce as a little spark, are as soon out, and forgotten perfectly as their first dream. I must forgive every Man, and every Offence, whether he ask it or not: If th' Offender does not come to me, I must go or send to him; 1 *st.* With a Mind free from all Intensions of Revenge, 2, Not to pray to God to take revenge of my Enemy, nor delight in it if it happens. 3, Never to upbraid his Crime any more. 4, I must not pursue my own anger and revenge, and bring him to Evil, tho' I be certain the man is in the wrong, and sinn'd against God in the case; for as I have nothing to do to Pardon God's enemies, and vile persons; so neither have I, *as a private man*, any thing to do to Punish'em, 5, I must so Pardon my Enemy as that I endeavor to make him my Friend; not show him Mercy to make a Triumph, but relieve his Need, and be troubled that he needs it; not to order my Pardon that it shall glorify my Kindness, and upbraid and reproach his sin. To Pardon my Enemy as *David* did *Absolom*, that's true Charity. 6, I must so Pardon my Enemy that I restore him to the same state of Love and Friendship as before, if he repents, & asks Pardon, and makes Amends as he can: as God so freely, so intirely Pardons, that He neither Condemns by Revenging, nor Confounds by Upbraiding, nor Loves less by Imputing. IN the Blessings of *Christ*, and the Communion of his Body and Bloud, th' Uncharitable and Revenging man shall never have a Portion. See more Part III. ch. 3. §. 1. 8. ch. 4. §. 1, 4, 5, 6.

§. 4. *Of Repentance preparatory to the blessed Sacrament.*

1. I Must have renounced, perfectly renounced all Affections to Sin, and firmly purpose to Amend all, and never to commit any Sin concerning which I can deliberate, and to stand upon my guard against all, by using Prayer, prudent Caution in my whole Conversation, and all the Instruments of Grace for the Destruction of the Whole body of Sin: And I must have made some pro-

progress in the Reformation of my life; and actually broken th' Habit of Sin; and begun to lead a New life in all solid and material practices of Vertue, by reason of the Love of God working in my heart. 3, I must have quitted all my next and immediate Occasions of Habitual sins, all those States of Evil, *tho' with the greatest inconvenience to my Affairs and Fortune*, by which so long as I dwell I cannot stand uprightly, for no Interest can be laid in Ballance against a soul. *Mat. 16. 26. What is a man profited, if he shall gain the whole World, and lose his own soul? or what shall a man give in exchange for his soul?* 3, I must have made Actual Restitution; Perfect Amends, Intire Satisfaction, and be really Reconciled to my Offended Brother, if it has been in my Power; and if not, I must unfeignedly Resolve to do it as soon, and as well as morally I can, and do no new Injury.

§. 5. V Commandment.

HAVE I not omitted, or acted contrary to my Duty in these Relations wherein I stand? Have I not Censured, Envied, or Railed against my Domestical, Ecclesiastical, or Civil Governors, instead of Honoring, Imitating, and Praying for'em? Have I not been Undutiful to my Parents, Disloyal to my King, Stubborn or Unfaithful to my Master; Refractory and Unthankful to my Minister; Peevish and Unkind to my Yoke-fellow, or to my Brother or Sister, or Friend? Have I been careful to Instruct and Encourage in Well-doing, To Reprove and Chastise for Ill-doing, those under my Charge? *Lord, have mercy upon me, and &c.*

§. 6. VI. Commandment.

IF I have not actually taken away the Life of any person; *Yes* have I not made my Neighbors life grievous; concealed Designs against it; or willingly hastened his Death, or wished it? Have I not by fighting or quarrelling wounded or maimed him; or drawn him to any Vice which might destroy his Health, or shorten his Life? Have I not been rashly and immoderately Angry, or used Reviling and Quarrelsome speeches, or harbored Thoughts and purposes of Revenge? Have I not been
In

Intemperate in Meat or Drink; or any other ways prejudiced my own Health, or indanger'd my Life? *Lord have mercy &c.*

§. 7. *Psalm 116.*

I Am well pleased: that the LORD hath heard the voice of my Prayer. That He hath inclined his ear unto me therefore will I call upon Him as long as I live. The snares of death compassed me round about: and the pains of hell gat hold upon me. I shall find trouble and heaviness, and I will call upon the Name of the LORD: O LORD, I beseech Thee, deliver my soul. Gracious is the LORD, and righteous: yea, our God is merciful. The LORD preserveth the simple: I was in misery, and He helped me. Turn again then unto thy rest, O my soul: for the LORD hath rewarded Thee. And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling. I will walk before the LORD: in the land of the living. I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars. What reward shall I give unto the LORD: for all the benefits that He hath done unto me? I will receive the cup of Salvation: and call upon the Name of the LORD. I will pay my vows now in the presence of all his people: right dear in the sight of the LORD is the death of his saints. Behold, O LORD, how that I am thy servant: I am thy Servant and the son of thine handmaid, Thou hast broken my bonds in sunder. I will offer to Thee the Sacrifice of thanksgiving: and will call upon the Name of the LORD. I will pay my vows unto the LORD in the sight of all his people: in the courts of the LORD's house, even in the midst of Thee, O *Jerusalem*. Praise the LORD. *Glorp be to the Father &c. As it was &c.*

§. 8. *V Penitential Psalm, 102,*

HEAR my Prayer, O LORD, and let my crying come unto Thee. Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me and that right soon. For my daies are consumed away like smoke: and my bones are burnt up as it were a fire-brand. My heart is smitten down, and withered like grass: so that I forget to eat my bread.

For

For the voice of my groaning: my bones will scarce cleave to my flesh. I am become like a Pelican in the wilderness: and like an Owl that is in the desert. I have watched, and am even as it were a Sparrow: that sitteth alone upon the house top. Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me. For I have eaten ashes as it were bread: and mingled my drink with weeping; and that because of thine indignation and wrath: for Thou hast taken me up, and cast me down. My daies are gone like a shadow: and I am withered like grass. But Thou, O LORD, shalt indure for ever: and thy remembrance throughout all generations. Thou shalt arise and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time is come. And why? thy servants think upon her stones: and it pitieth them to see her in the dust. The heathen shall fear thy Name, O LORD: and all the kings of the earth thy Majesty. When the LORD shall build up Sion: and when his glory shall appear; When He turneth Him unto the prayer of the poor destitute: and despiseth not their desire. This shall be written for those that come after: and the people which shall be born shall praise the LORD. For He hath looked down from his sanctuary: out of the heaven did the LORD behold the earth; That He might hear the mournings of such as are in captivity: and deliver the children appointed unto death. That they may declare the Name of the LORD in Sion: and his worship at *Jerusalem*; When the people are gathered together: and the kingdoms also to serve the LORD. He brought down my strength in my journey: and shortened my days. But I said, O my God, take me not away in the midst of mine age: as for thy years, they indure throughout all generations. Thou LORD, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but Thou shalt indure: they all shall wax old as doth a garment. And as a Vesture shalt Thou change them, and they shall be changed: but Thou art the same, and thy years shall not fail. The children of thy servants shall continue: and their seed shall stand fast in thy sight. *Glorp be to the Father, &c. — As it was &c.*

§. 9. IV *Divine Colloquy.* Soul. WHY, Lord, was thy Face Disfigured with Blows and Bloud? *Christ.* That thy

face might Shine, glorious as th' Angels in heaven. *So.* Lord, wherefore wouldst Thou be so cruelly Scourged? *Chr.* That thou mightst be Freed from the Sting of conscience, and Wipe off everlasting Torments. *S.* Lord, why wouldst Thou be arraign'd at *Pilate's* Bar? *Ch.* That thou mightst at last be Acquitted before my Judgment seat. *S.* Lord, wherefore wouldst Thou be Falsly accused? *C.* That thou shouldst not be Justly condemn'd. *S.* Wherefore, Lord, wast Thou turn'd over to be condemn'd by a Strange Judge? *C.* That thou, being Redeem'd from the Captivity of a hellish Tyrant, mightst be Restored to God, whose own thou art by right. *S.* Wherefore, O *Christ*; didst Thou Acknowledge that *Pilate* had Power over Thee from above? *C.* That *Antichrist*, under pretence of being my Vicar, should not exalt himself above all Principalities and Powers. *S.* Lord, why wouldst Thou suffer under *Pontius Pilate*, being a *Roman* President to *Cesar* of *Rome*? *C.* To shew that the *Casarian* and *Pontifical* Policy of *Rome* should chiefly Persecute my Church, and Crucify Me in my Members. *S.* But wherefore, Lord, wouldst Thou be Condemn'd? *C.* That the Law being Condemn'd in Me, thou mightst not be Condemn'd by it.

§. 10. *A Prayer for Holy and Fervent Desires.*

O Most blessed, most glorious Lord and Savior *Jesus*; Thou that Waterest the furrows of th' Earth, and refreshest her weariness, and makest it very plenteous: behold, O God, my desert and unfruitful Soul; I have already a Parched ground, give me a land of Rivers of waters, my Soul is dry, but not thirsty, it has no water, nor desires any; I have been like a Dead man to all Desires of Heaven, I'm earnest and concern'd in the things of the World, but very indifferent to, or rather not well induring the severities and excellencies of Religion. I've not been greedy of thy word, or longed for thy Sacraments. The worst of thy followers came Running after Thee for Loaves, tho' they cared not for the Miracle; but Thou offerest me Loaves and Miracles together, and I have cared for neither. Thou offerest me thy Self and all thy infinite Sweetnesses. Be pleas'd therefore, O my dearest Lord, to create in thy servant a great hunger and thirst after the things of thy Kingdom, and the righteousness of it; all thy holy graces,
and

Ch. VIII.

the Feast of Feasts.

III

and all the holy ministries of grace; that I may long for the Bread of heaven, thirst after the fountain of Salvation, and as the Hart panteth after the brooks of water, so my Soul may desire Thee, O Lord. Let is be my meat and drink to do thy Will. Grant, O blessed *Jesus*, that I may omit no opportunity of serving Thee, of conversing with Thee, of receiving Thee; and bestow upon me such a constant relish of heavenly Injoyment, that I may not, either thro' sloth and idleness, or thro' covetousness and love of this world, neglect any opportunity which is presented to me of attending on Thee at thy holy Table, and I may feel my soul so in love with it, and with all the Virtues unto which I'm engaged by it, that I may have no doubt of thy gracious acceptance; that with sincerity and zeal I may follow after righteousness, and the things that belong unto my Peace, untill I shall arrive in the Land of eternal Peace and Praises, where Thou livest and reignest for ever, world without end. *Amen.*

After this I say the Preparatory Prayer. ch. i §. 15.

§. 11. *An Ejaculation after abed. any Night.*

THANKS be to God for keeping me this Day, Lord, keep me this Night and for eyermore. Pardon all my Sins, and clothe me with the white robes of Christ's Righteousness; and when Thou shalt please to call me hence, receive me most graciously to thy self, for his sake who is the Son of thy Love, and my only Savior, Redeemer, and Advocate. *Amen.*

CHAP. VIII.

FRYDAY, or 2 days before my approaching
the holy Table.

§. 1. *A Morning Ejaculation before I rise. any Day.*

LORD, as Thou hast awaked my Body from sleep, so by thy grace awaken my Soul from sin; and make me so to walk before Thee this Day, and all the rest of my life, that when the last Trumpet shall awake me out of my grave I may rise to the life immortal, thro' *Jesus Christ* our Lord. *Amen.*

§. 2. *VI Argument for Frequent Receiving: FROM th' Acceptableness of it to God, and benefit to Man. This God*
F 2 *declared*

declared in th' Examples of the Primitive Believers, whose Frequent Receiving did so incline his favor towards them, that the *Evangelist* takes notice, *Act. 2. 47. The Lord added to the Church daily such as should be saved.* This was not only a reward of their *Frequent Communion*, but God made that *Frequency* a Motive to others to imbrace the true Religion. Nothing works upon *Strangers* more to joyn themselves to the Mystical Body of *Christ*, than to see the Professors live up to their Principles, and maintain the Rules their Master has given 'em; so that what th' Apostle *1 Cor. 14. 32.* saies of the Gift of Tongues, may be said of *Frequent Communicating*, that it is a *Sign to them that believe not.* Hereby they are perswaded to Believe, seeing the Professors Act like Persons that believe what their Master has said. This also shows their Zeal and *Unity*, and there is no Man vers'd in *Ecclesiastical History* but knows how much *these two* prevailed with Infidels to come into the Sheepfold of *Christ Jesus*. And this *Acceptableness* to God, and *Benefit* to Man appears further, by his hearing our Prayers then especially, for *Temporals* as well as *Spirituals*, not only for our selves, but also for others, in answer to this so lively and advantageous an Argument, as th' ancient *Christians* thought, accounting their Prayers were not like to be so Powerful at any time, as when this Commemoration of *Christ*, Death, th' only Plea for being heard's accompanied them; and by *Christ's* gracious Procuring, and bountifully Conveying to the Worthy Receivers, at the Presence and in the Participation thereof, all the Grace and virtue which the true Body receiv'd, imputing their Sins to Him, who has satisfied God for 'em, and his Righteousness to them, sanctifying 'em both in Body and Soul, increasing and confirming all their Graces, and freely giving them Remission of sins, Peace of conscience, Joy in th' Holy Ghost, Assurance of his Love and Favor, the Justification of their Persons, th' Aids and Influences of his Holy Spirit, the Hopes of Eternal Life, and th' other Blessings of the New Covenant: Which we therefore, in reason, shou'd be desirous Constantly to Receive, because we Constantly want 'em,

S. 3. *Signs & Indications of the Sincerity and Heartiness of my Desires.*

ARE my Affections warm and fervent, inquisitive and longing,

longing, interested and concern'd in the things of God? and do I set a high Value upon these Mysteries, and love to Partake of 'em, and desire the Blessing, and expect the Fruits of *Christ's* Death and Intercession? Am I desirous to use all fit Opportunities, and to take all advantages, and do I long for all the Benefits of this Sacrament? Am I in trouble till I converse with my Lord in all the ways of Spiritual intercourse? Do I rejoyce when a Communion-day comes, and is my Joy fixed upon consideration of that holy Necessity of doing Good works, *at that time especially*, and to receive the Aids of Grace and the Helps of the Sacrament liberally? When it is thus it is well, that I can be sure of: or if I come *often*, and pray that I may have a lively relish and appetite to the Mysteries, it may be well in time: and if I come because God commands me, in a direct and certain Obedience to the Words of *Christ*, and in a deep sorrow for my Sins, and a great apprehension of my Infirmary, for Support and Strength, in hopes of Remedy; tho' I feel no sensual punctures, and natural sharpnesses of Desire, yet I come well, and upon a right Principle. But if I want the pleasure of these passionate Indications, I must be careful that I be sure in th' intellectual and Religious choice; for that is the thing that is intended to be signified by all th' exterior Passions; and When I have no Sign, I must be the more careful to have the Thing signified, and then all is right again. Do I desire and wish, to the praise of my blessed Lord's Name, to have all Desire, and all Love that ever was kindled in any Heart towards Him, and so go to Him? Then He will inflame, He will accept my Love, not as it is, but as I desire it should be in me. *He satisfieth the longing soul, and filleth the hungry soul with goodness Psal. 107. 9.* Happy is that Soul which comes to these Springs of Salvation, as the Hart to the water-brooks, panting and thirsty, longing and passionate, weary of Sin, and hating Vanity, and reaching out the heart and hands to *Christ*.

§. 4. Self-Resignation is.

TO Resign my Will to God's Will, taking his Pleasure and Will for my Rule, whereby to Govern my own Desires and Affections, in being ready to Do what God will have me do, and contented to Suffer what ever He shall think

fit to lay upon me: and is nothing else but an Effect of sincere and cordial Love, and is made very Necessary by these important Points; 1, Hereby the *Glory* of God is signally advanced, and thereby my Honor, as being the Means. 2, The not conforming my Will to his Will is a tacit *Denial* of his Providence, and Self resignation is the way to see a happy Issue of my Afflictions. IF I *cheerfully submit*, God will Treat me as his Child, if not He will Use me as his Slave: for He is Almighty, and will do his Will upon me whether I will or no. 3, I can give no better, no greater Demonstration of my *Wisdom*, than in denying my own Judgment and Will, and submitting them to the Wisdom of God. As the whole World is govern'd by th' infinite Wisdom of God, so Man in a particular manner, and especially those that fear Him; and whether God Commands me any thing, or will have me suffer any thing, it is still for the Noblest Ends, even his Glory, and my eternal Salvation.

§. 5: IT is now particularly to be exercised and practised, because 1, This is to imitate my Blessed Savior, who before He went to Dy, resign'd his Will to his Father's Will, *S. Luke 22. 42, Not my Will but thine be done.* and to Imitate Him in all his Actions, *except the Miraculous*, is my Duty and Glory: and if I do not, He will not own me for his Disciple. *Lesson of me.* (S. Mat. 11, 29. *contains the whole Duty of a Christian.*) 2, Without this, one great End for which I pretend to come to this Sacrament, is not to be obtain'd, which is to learn to Imitate *Christ Jesus*, in his Patience under all sorts of Sufferings. and 3, The coming with this Self resignation, would not only prevent Discontents, fretfulness, repinings, and Melancholy, but be a preparative for greater Gifts, for larger Effusions of the Holy Ghost, and richer Communications of Inward Comforts.

§. 6. VII Commandment.

IF I have escaped the grosser Acts of Adultery and Fornication; *Yet*, Have I not neglected to use the Means to preserve my own and others Chastity? Have I not, by Gluttony, or Drunkenness, pamper'd my Body, or by cherishing Unclean thoughts, purposes, and desires, defiled my Soul? Have I not run into any Occasions, or used any

any Provocations to Wantonness? Have I not used, or listened to Filthy talking, or been guilty of Immodest garbs, or Unchaste behavior? *Lord have mercy &c.*

§. 6. *VIII Commandment.*

IF I have not been guilty of notorious Stealing, or Robbery; *Yes*, Have I not, by Negligence in my particular Calling, run into Debt, without hopes or purposes of Repayment? Have I not Wasted my own estate, and Ruined my Family, by Idleness, or Prodigality? Have I not cheated my Neighbor in buying or selling, breaking my covenants, fraudulent Writings, or falsifying my Word? Have I not by violence or Oppression Exactd of my Inferiours, or by unreasonable Usury taken Advantage of others Necessity? Have I not Wasted or Imbezell'd that which was Committed to my Trust; Refused to Restore the Pledge; Abused what was Lent; or Deny'd that which was found by me? *Lord, have mercy upon me, And incline &c.*

§. 8. *A Prayer for Self-Resignation.*

O Almighty Lord, who never failest them that trust on Thee; give me grace, I beseech Thee, in all my Difficulties and Distresses to have recourse to Thee; *Thou shalt keep him, O Lord in perfect peace, whose mind is staid on Thee.* O let me always rest on this firm pillar, and never exchange it for the broken reeds of Worldly succours; suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat, or what I shall drink, or wherewithal I shall be clothed; but grant that, having by honest Labor and Industry done my part, I may cheerfully Commit my self to thy Providence, Casting all my care upon Thee, and be careful for nothing but to be of the number of those Thou ownest and carest for, even *such as keep thy Testimonies, and think upon thy Commandments to do them.* That seeking first thy Kingdom, and the Righteousness thereof, all these Outward things may be added unto me in such a measure as thy Wisdom knows best for me. Thy Wisdom is infinite to chuse, and thy Love forward to dispense Good things to us. O let me alwaies fully and intirely Resign my Self to thy Disposals, have no desires of my own, but a perfect satisfaction in thy choices for me; *that so in whatsoever state I am, I may be therein*

therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens; and to that End, I beseech Thee, purge my heart of all covetous Affections; O let me never yield up any corner of my heart to *Mammon*; but give me such a contempt of these fading Riches, that whether they increase or decrease, I may never set my heart upon 'em, but that all my care may be to be rich towards God. to *lay up my Treasure in heaven*; that I may so set my affections on things above, that when *Christ*, who is my Life, shall appear, I may also appear with Him in Glory. Grant this, O Lord, for the Merits of the same *Jesus Christ*. Amen.

§. 9. VI Penitential Psalm, 130.

OUT of the deep have I called unto Thee, O LORD: LORD hear my voice. O let thine ears consider well: the voice of my complaint. If Thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it? For there is mercy with Thee: therefore shalt Thou be feared. I look for the LORD, my soul doth wait for Him: in his word is my trust. My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch. O *Israel* trust in the LORD, for with the LORD there is mercy: and with Him is plenteous Redemption. And He shall redeem *Israel*: from all his sins. *Glorp be the Father &c. — As it was &c.*

§. 10. V Divine Colloquy. Soul. **WHREFORE**, Lord, wast Thou condemn'd, seeing nothing could be prov'd against Thee? *Christ*. That thou mightst know that it was not for my fault but thine that I suffer'd, *Sou*. Lord, wherefore wast Thou led to suffer out of the City? *Chr*. That I might bring thee to thy Rest in the heavenly City. *So*. Lord, why did the *Jews* compel *Simon* of *Cyrene*, coming out of the field, to carry thy Cross? *Ch*. To show the weakness whereunto the burden of thy Sin brought Me; and what must be every Christian's case which goes out of the field of this World towards the heavenly *Jerusalem*. *So*. But why, Lord, wast Thou stript of thy Garments? *Ch*. That thou mightst see how I forsook all to Redeem thee. *S*. Lord, wherefore wouldst Thou belisted upon a Cross? *C*. That I might lift thee up with me to Heaven. *S*. Lord, why didst Thou hang upon a cursed Tree? *C*. That

That I might satisfy for thy Sin, committed in eating the forbidden fruit of a Tree. *S.* Wherefore, Lord, wou'dst Thou hang between two Thieves? *Ch.* That thou, *my dear soul*, mightst have place in the midst of heavenly Angels. *S.* Lord, wherefore were thy Hands and Feet nail'd to the Cross? *C.* To enlarge thy Hands to do the Works of righteousness, and to set thy Feet at liberty, to Walk in the Way of Peace. *S.* Lord, why did they crucify Thee in *Golgotha* the place of dead men's skulls? *C.* To assure thee that my Death is life unto the Dead. *S.* Why, Lord, did not the Soldiers divide thy Seamless-coat? *C.* To show that my Church is One, without Rent of Schism. *S.* Wherefore, Lord, didst Thou taste Vinegar and Gall? *C.* That thou mightest eat the Bread of *Angels*, and drink the water of Life. *S.* Lord, why saidst Thou upon the Cross, it is finished? *C.* That thou mightst know that by my Death the Law was finished, and thy Redemption effected. *S.* Lord, wherefore didst Thou cry out on the Cross, *My God, my God, why hast Thou forsaken Me?* *C.* Lest thou, being forsaken of God, shouldst have been driven to cry in the pains of hell, *Wo and alas!* for evermore. *S.* Lord, why was there such a general Darkness when Thou didst suffer, and cry out on the Cross? *C.* That thou mightst see an Image of those hellish pains which I suffer'd to deliver thee from th' endless pains of Hell, and everlasting chains of Darkness. *S.* But why, Lord, wou'dst Thou have thine Arms nail'd abroad? *C.* That I might imbrace thee more lovingly, my sweet Soul. *S.* Lord, wherefore did the Thief, that never wrought Good before, obtain *Paradise* upon so short Repentance? *C.* That thou mayst see the Power of my Death to forgive them that Repent, that no sinner needs Despair. *S.* But why, Lord, did not th' other Thief, which hanged as near Thee, obtain the like mercy? *C.* Because I leave whom I will to harden themselves in their Lewdness to destruction, that all should fear, and none Presume. *S.* Lord, wherefore didst Thou cry with such a loud and strong voice in yielding up the Ghost? *C.* That it might appear that no man took my Life from Me, but that I laid it down my self. *S.* Wherefore, Lord, didst Thou commend thy Soul into thy Fathers hands? *C.* To teach thee what Thou shou'dst do, being to depart this Life, *S.* Lord, why did the Veil of

the Temple rend in twain at thy Death? C. To show that the *Levitical Law* should be no longer a Partition-wall between *Jews* and *Gentiles*, and that the way to Heaven is open to all Believers. S. Lord, wherefore did the Earth quake, and the stones cleave at thy Death? C. For horror to hear their Lord dying; and to upbraid the cruel hardness of Sinners. S. Lord, why did not the Soldiers break thy Legs, as they did the Thieves who hanged at thy right hand and left? C. That thou mayst know that they had no power to do any more unto Me than the Scripture had foretold that they shou'd do, and I shou'd suffer to save thee. S. Wherefore, O *Christ*, was thy side opened with a spear? C. That thou mightst have a way to come nearer my heart. S. Lord, wherefore ran there out of thy precious side blood and water? C. To assure thee that I was slain indeed, seeing my heart blood gushed out, and the water which compassed my heart flowed forth after it, which once spilt, man must needs dy. S. Lord, why ran the blood by it self, and the water afterwards by it self out of thy blessed Wound? C. To assure thee of two things; 1. That by my Blood-shedding Justification and Sanctification were effected to save thee. 2. That my Spirit, by the conscientious use of the Water in Baptism, and Blood in th' Eucharist, will effect in thee Righteousness and Holiness, by which thou shalt glorify Me.

§. II. *A Prayer on Christ's Passion.*

O My God and Savior, I am very sensible that I have great Obligations to love Thee upon Account of my Creation, Preservation, and daily Blessings which I receive from thy liberal hand; but that which even forces me, works upon me powerfully, and, as it were, pushes me forward, and compels me to love Thee, is the bitter Cup of thy Sufferings, which, for my sake, Thou didst drink off, and the mighty Work of Redemption, which renders Thee altogether lovely to my Soul. That admirable and incomparable Testimony of thy Love is a stronger attractive, makes a greater impulse, and is a sweeter and softer Cord to bind my heart to thy Service. To effect this Work Thou hast taken more than ordinary Pains when Thou didst first Create me, it cost Thee no more than a Word speaking; but to re-instate me in that Bliss I had

had lost and forfeited, Thou wast at the greatest expence and charge imaginable: of the Sovereign Lord of the World, Thou becamest a Servant; of Rich, extremely poor; of th' eternal Word, a Man; so that tho' I was made of Nothing, yet I was not Redeem'd by Nothing. Thou spentest but six days to Create and Frame the World, but three and thirty years were spent to accomplish my Ransom, and Restitution to God's favor; and O what Trouble, what Misery was this thy Life filled withal? Thou didst humble thy self to Flesh, to Death, to the death of the Cross! To effect this glorious Work, Thou wast content to be clad in flesh, to be punish'd with death, and to be disgraced by the Cross, for this miserable Worm. Thou didst do much and suffer much, that I might love Thee much; and because the facility of my Creation did not move me much, Thou therefore wast content to be at an excessive trouble in my Redemption, thereby to charm my soul the more, and to plant in me greater Resentments of thy Charity. To this end thy side was opened with a Lance, that all Men might look into thy Wounds, and into thy very heart, and see how it bled for Love. To this end thy Sacred Head did bend to the East, thy Feet were extended to the West, and thine Arms spread to the North and South, to let all People in all Parts of the World see how much Thou lovest them, and thereby to draw their Hearts, and Unite them to thy self for ever. O let not mine be cold under this Wonderful sight! and while I see my God buffeted, my God crown'd with thorns, my God struck on the Face, and my God giving up the Ghost, let all that is within me be touch'd, and quicken'd, and inliven'd, and encouraged to cleave; and to cling to Thee for ever. *Amen. Amen.*

The general Preparatory Prayer, as ch. I. §. 15.

§. 12. *A Night Ejaculation before I sleep any Night.*

O Blessed Savior, who, by thy precious Death and Burial, didst take away the sting of Death, and the Power of the Grave, grant me the joyful Fruits of that thy Victory: and be Thou to me in Life and Death advantage. I will lay me down in peace and take my rest: for it is Thou, LORD, only that makest me dwell in safety. Into thy

thy hands I commend my Spirit : for Thou had redeemed me, O LORD, Thou God of Truth. *Amen.*

CHAP. IX.

SATURDAY, *or the day before the blessed Eucharist.*

The Soliloquy in th' Introduction §. 8. and One of the six former Morning Ejaculations, before I rise.

§. 1. VII *Argument for the Frequency of holy Communion:* FROM our Obligation to it in point of Interest, and Gratitude. That it is our greatest Interest appears plainly by *ch. 4. §. 4. ch. 5. §. 3.* and the foregoing 4, 5, & 6th. *Arguments*; And this being a Commemoration, nay, Representation of That which alone makes all other Services acceptable to God; and the principal Way and Means whereby we have Communion with *Christ*, from whom we stand in continual need of the Communication of his Grace; In neglecting this Sacrament, we neglect our own Benefit and Happiness, we forsake our own Mercies, and judge our selves Unworthy of all the Blessings of the Gospel, and deprive our selves of one of the best Means and Advantages of conveying and confirming those Blessings and Comforts to us. If we had a just Esteem of things, we should account it the greatest Judgment and Infelicity in the World to be debar'd of this Priviledge, which yet we do deliberately, and frequently debar our selves of. In vain do we bemoan the decay of our Graces, and our slow progress and improvement in Christianity, whilst we wilfully despise the Means of our Growth in Goodness. And moreover well do we deserve that God should send leanness into our souls, and make them to consume and pine away in perpetual Doubtings and trouble, if when God Himself does spread a bountiful Table for us, and set before us the Bread of Life, we will not come and feed upon it with joy and *Thankfulness*. Men use religiously to observe, the Charge of a Dying friend, and to do what he desires, but this is the Charge of our best Friend, nay, of the greatest friend and Benefactor of all Mankind, when He was preparing Himself to dy in our Stead, and to offer up

up Himself a Sacrifice for us, to undergo the most grievous pains and Sufferings for our sakes, and to yield up Himself to the worst of Temporal deaths, that He might deliver us from the bitter pains of Eternal death: And can we deny Him any thing He asks, who was going to do all this for us? Had such a Friend, and in such Circumstances, bid us do some great thing, would we not haul done it? how much more when He has only said, *Do this in Remembrance of Me.* When He has only commended to us one of the most Natural, and Delightful Actions, as a fit Representation and Memorial of his wonderful Love to us, and of his cruel sufferings for our sakes? When He has only injoynd us in a thankful Commemoration of his Goodness, to meet at his Table, and to Remember what He has done for us; to *look upon Him whom we have pierced*, and resolve to grieve and wound Him no more? Can we without the most horrible Ingratitude neglect this Dying Charge of our Sovereign and our Savior, the great Friend and Lover of Souls? A Command so reasonable, so easy, so full of Blessings and Benefits to the faithful Observers of it? One wou'd think 'twere no difficult matter to convince Men of their Duty in this particular, and of the Necessity of observing so plain an Institution of our Lord; that it were no hard thing to persuade men to their Interest, and to be willing to partake of those great and manifold Blessings which all Christians believe to be promised and made good to the Worthy and Frequent Receivers of this Sacrament. *Petrus Cluniacensis* having understood of the *Petrobrusians* that they had a Communion but once a year, thus expostulates with them, „ You say once only, but *Christ* and his Apostles say, no-
 „ once, or twice, or thrice, or 100, or 1000 times on-
 „ ly, but *as often* as ye do it: there is a great difference
 „ between *as often*, and once, or twice, or thrice, &c.
 „ here is the beginning of Numbers; but the other expec-
 „ tion exceeds all Numbers; here is more singularity, but
 „ the other is in finite Multiplicity. He that loves *Christ* fer-
 „ vently, will desire to be with Him frequently: and Since
 the Communion Table is the Place whereto He has so lov-
 ingly invited him, he'll be as *often* there as has oppor-
 tunities, except hind'ed by Sickness, or some such inevita-
 ble Impediment, to hear the joyful sound of Pardon, and

to Rejoyce in the Lord, and walk in the Light of his Countenance. Ps. 89. 16.

§. 3. *The Meditation of Christ's Passion is called by Damian (who is said to be sent, with Fulgatus, in the year 181 by Eleutherius the 15th. Bishop of Rome, to Lucius King of great Britain, at his request, and instructed in the Gospel, and Baptized him and his subjects; which same Lucius is said to have been the first Christian King of the World.)*

„THE Believers Refuge in the Hour of Temptation, „his shade in the heat and sweat of Affliction, th' ever- „lasting Fuel of Divine Love; and the best sauce or Re- „medy in all Troubles and Vexations. It is a necessary Act of Preparation for this holy Sacrament, because in Meditating thereon, laying one of the holy Evangelists before me, who have all (*but S. Luke most fully*) given exact account of their and my Master's Sufferings, especially in the last Scene of his Life here on earth, I make spiritual Reflections either on the whole History in general, or on some of the Principal parts contain'd in it, as likewise on my Self; by enlarging on the Passages of his Passion. How He was unjustly accused of the *Jews*, Beaten, Buffeted, Crown'd with thorns, inhumanely Murder'd &c: And 1, *THIS can't but be very instructive to my Mind*: for This represents the vast multitude of his Troubles and Miseries, *How* every Member of his Body was put to grievous Pains; his *Head* crown'd with Thorns, his *Hair* plucked off by the cruel usage He indured, his *Cheeks* beaten, his *Face* sullied, his *Back* crush'd, his *Neck* and *Arms* tyed with cords, his *Shoulders* bruish'd by the Cross, his *Hands* and *Feet* pierced with nails, his *Side* opened with a Lance, and his whole *Body* made black and blue with stripes. *How* all his *Senses* suffer'd, his *Eyes* seeing the mockeries of the multitude, his *Ears* hearing the blasphemies of his enemies, his *Smell* forced to indure the stench of dead bodies on mount Calvary, his *Taste* tormented with thirst, and which is worse with gall, and his *Feeling* with variety of blows. *How* He suffer'd in his *Honor* and *Reputation*, by being call'd a glutton, a wine-bibber, a blasphemer, a stirrer up of the people, and possess'd with a devil; In his *Wisdom*, by being call'd an impostor, and treated like a fool and mad-man; In his *Power*, by being accused as a Magician, as one that dealt with a familiar.

and

and was in-league with the prince of devils. *How* his pains and torments became more pungent and afflictive by reason of the delicacy of his *Complexion*, how his *Imagination* being most lively had therefore a quicker sense of misery; *How* his torments came without mixture, without a drop of honey to sweeten it. This suggests *how* his *Soul* indured more, far more yet than his *Body* and *Senses*, the Sins of Mankind lying like a heavy Load upon Him, how He was afflicted with a sense of God's anger against sin, and with the damnation of thousands that would not prevent their own ruine; and as the sins of Mankind were without number, so his grief and sorrow was without measure. This suggests the *Dignity* of the Person that suffered all this, not a meer Man, not a mortal King, not an Angel, not one of the higher order of ministering Spirits, but the *Son of God* that laid down his Life, a life more precious than the lives of all created beings put together. This puts me in mind of th' *indignity* of the persons for whom He suffer'd, what vile creatures we were, creatures of whom He could expect no advantage, nor fear any danger, and such as were his enemies. This represents *how* all sorts of persons did contribute to his Sufferings; a Disciple whom He had nourished and brought up in the nurture and admonition of the Lord, Kings and Governors, Judges, Harlots, Soldiers, High Priests, Scribes, Pharisees, Ecclesiasticks, Seculars, *Jews & Gentiles*, Men and Women. *All these things put together make Him the Martyr of Martyrs, and King of all afflicted Saints; and upon these accounts may be said to have indured more than all Men put together ever suffer'd in this World.* This puts me also in mind, with what *Affection* He suffer'd, how He chose to suffer for the joy and comfort He should thereby procure to all sincere Believers; how *Love* to Men's Souls engaged Him to those Sufferings, how to testify his infinite Love to men's Souls, He shed every drop of his Bloud in his Body for our Sakes; with what *Fervency* and *Earnestness* He went to meet his Cross; and in order thereto bad the traitor make haste, and dispatch what he design'd to do; and with what *Alacrity* He imbraced his Torments, and therefore sung a Hymn with his Disciples before He was apprehended by the murderers; to show the *Joy* He took in lying down his Life for his sheep. Secondly, IT in-
flames

flames my Soul with the Love of Jesus, obliges me to entertain Him with marvellous Respect, and to behave my self in his Presence with all possible Reverence and Modesty, considering what I have been, and what I am come to by his means; to Treat Him with Honor and Humility, to Love Him with a most ardent, and most affectionate Love, and to be most True and Faithful to Him, loving none like Him, who has deserv'd so much at my hands; to Commend and Praise Him, and to express my sense of his unspeakable Favor to me; when He is Absent to speak of Him, to long for Him, and to be impatient for his Return; to Sing his Vertues, his Condescension, his Mercy, and his Charity; and to Magnify his Wisdom, his Goodness, his Beauty, and his Love to me; to give Him Consent in all things, and to Deport my self every where so as to please Him; if I have committed the least offence, to think of it with great regret and remorse, to beg his Pardon, and to implore his Mercy; to indure any thing, any Trouble, any Cross, any Inconvenience for his Sake, and to think my self Happy that I am in a Capacity to suffer any thing for his Name, to be intirely subject to Him, and to yield all things He desires of me; Finally it obliges me to think my self most happy in his Love, and to rejoyce in being thus advanced by Him to a state I could never have hoped nor wish'd for. 3. HEREBY the Soul will be more expedite in that thankful Remembrance which is required in this Solemnity, and remember that Death, not only with greater Facility, but with greater Sense, and greater Affection too. HE that means to Pray with good Attention in Publick, must not forget his Secret Prayers, at home; and He that will Reflect with Comfort on his Savior's Death at Church, must Meditate of it in his Closet: for hereby the Heart is season'd, and when it appears before God in this Ordinance, the Sense, which the Private meditation has left upon it, fits it the better for Participation of Christ's Merits. Meditation does the Painters work, which imbellishes the courser Draught, gives it Features, Lineaments, curious Strokes, and all its proper Dresses, whereby the Mind is signally edified & affected with the Picture.

§. 4. IX Commandment.

IF I have not before a Magistrate directly Sworn falsly; Yet, Have I not accusom'd my self to Lying in my Common Discourse? Have I not maliciously and uncharitably rais'd, or spread abroad evil and false Reports of my Neighbor? Have I not encouraged such Ill reports, nor publish'd the Faults of another to his Disgrace? Have I not undervalued Good, or flatter'd Bad Men, and given a false Character to please a Friend? Have I not suffer'd an Innocent person's good Name to be traduced, when I had an opportunity or power to clear it? Have I not by Pride conceiv'd, or by Boasting utter'd false things concerning my self? Have I neither sought unjustly to Uphold, or wilfully to Blast my own Credit? *Lord, have mercy upon me, & incline my heart to keep this law.*

§. 5. X Commandment.

HAVE I not secretly Murmur'd at the Providence of God, as if others had too much, and my self too little? Have I not greedily Coveted th' estate, honors, or comforts of my Neighbors, nor sought by evil Means to procure them to my self? Have I not Envied any, so as to be griev'd at their Prosperity, or to wish or rejoyce in their Losses or Calamities? Have I not been apt to Undervalue all my own Things, and neglected to give God Thanks for 'em? Have I not too passionately Pursued riches and honors, so as to neglect my Soul and Religion upon these accounts? *Lord, have mercy upon me, and write all thy Laws in my heart, I beseech Thee.*

§. 6. VII Penitential Psalm, 143.

HEAR my prayer, O LORD, and consider my desires: hearken unto me for thy truth and righteousness sake. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul, he hath laid me in the darkness, as the men that have been long dead. Therefore is my spirit vexed within me; and my heart within me is desolate. Yet do I remember the time past, I muse upon all thy works: yea I exercise my self in the works of thy hands. I stretch forth my hands unto Thee: my soul gaspeth unto Thee

as a thirsty land. Hear me, O LORD, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit. O let me hear thy loving kindness betimes in the morning, for in Thee is my trust: show Thou me the way that I should walk in, for I lift up my soul unto Thee. Deliver me, O LORD, from mine enemies: for I flee unto Thee, to hide me. Teach me to do the thing that pleaseth Thee, for Thou art my God: let thy loving Spirit lead me forth into the land of righteousness. Quicken me, O LORD, for thy Names sake: and for thy righteousness sake bring my soul out of trouble. And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant. *Glorp be to the Father &c As it was &c.*

§. 7. VI Divine Colloquy between the Soul & her Savior, concerning th' effectual Merits of his dolorous Passion.

Soul. LORD, wherefore did the Graves open at thy Death? *Christ.* To signify that Death, by my Death, has now receiv'd his Death's wound, and was overcome. So, Why, Lord, wou'dst Thou be buried? *Chr.* That thy sins might never rise up against Thee. S. Lord, why wou'dst Thou be buried by two such honorable Senators as *Nicodemus* and *Joseph of Arimathea*? *Chr.* That the truth of my Death, (*the cause of thy Life,*) might more evidently appear unto all. S. Lord, wherefore wast Thou buried in a new Sepulchre wherein man was never laid before. C. That it might appear that I, and not another, rose, and that by my own Power, not by another's virtue, like him that reviv'd at the touching of *Elisha's* bones. S. Lord, why didst Thou raise up thy Body again? C. That thou mayst be assured that thy sins are discharged, and that thou art justified. So, Lord, wherefore did so many Bodies of thy Saints (*which slept*) rise at thy Resurrection? *Chr.* To give an assurance that all the Saints shall arise, by virtue of my Resurrection, at the last Day. Soul, Lord, what shall I render unto Thee for all these Benefits? *Christ.* Love thy Creator, & become a new creature.

§. 8. IF al these Devotions be not sufficient to produce that Sorrow and shame which is necessary, but my Heart remains still obdurate, and unrelenting, I must Meditate: 1. Of the Nature of all the sins whereof I am guilty. 2. Of the Number of 'em. 3. Of the Defect of 'em. 4. Of those
Ag-

Aggravations which make my sins worse than those of other men. Not thereby to be overwhelm'd in Grief, and Desperation, but to look farther and beholding the Lamb of God, make bold to Crave mercy. (*as after the Commandments.*) The right Use of all this, is not to affright me from *Jesus*, but to drive me to Him; to shew, not only how little I deserve, but how much I need a Pardon; and the other parts of the *versicle*, *Incline my heart to keep this Law*: and *Write all thy Laws in my heart*, must put me upon the renewing of my Covenant; and if I be now desirous to do this, it is the best Sign of my Repentance, the surest evidence of my Pardon, and the best Disposition in the world for my Reception of these Mysteries.

§. 9. *A Prayer on my Baptismal-and New-Covenant.*

I Acknowledge with all thankfulness, O Lord of Heaven and Earth, that as I am thine by having receiv'd my Being from Thee; so I was early Devoted and Ingaged to Thee in a solemn *Covenant*: by which I stand bound to do Thee all faithful service. I have too much neglected it, I confess, and have presumed to dispose of my self according to my own Will and pleasure, when I ought to have had no other Thoughts but what would be pleasing to Thee. And yet, such is thy Goodness, Thou art not willing to let me be Undone by following the Devices and Desires of my own heart, but invitest me to come and Renew my *Covenant* with Thee, and, sorrowfully Bewailing what is Past, resolve to be more firm and stedfast in my *Duty* for the time to Come. That is the Desire of my soul, O Lord, which Thou, blessed be thy Name for it, hast wrought in me: which encourages me to Hope that Thou wilt make me so sensible of my *Obligations* to Thee, when I Commemorate the Dying Love of my Savior, that I shall never hereafter start from Thee, who tiest me unto Thee in the strictest *Bonds* of Love and Friendship, and layest such *Obligations* upon me as infinitely exceed all others that I can receive from any in this World: for Thou hast already given thy Blessed Son to be a Sacrifice for me, and now Thou invitest me to Partake of that Sacrifice, and to Feast upon his Body and Bloud, that *Christ* may

may dwell in me, and I in Him; that He may be one with me, & I with Him. O how great, how precious is this *Grace* which Thou vouchsafest to me! how freely ought I to give my self to Him to be his intirely? how careful ought I to be never to Revolt from Him? but to keep my Faith with Him, and abide in his Love, by continuing firm and unmovable in his *Obedience*. Far be it from me to do any thing contrary to my holy Religion, and to those sacred *Bonds* that are upon me, and wherein I 'em going t'*Engage* my self again, as I ought to do, with the most forward Affections, and Devotion to Him. For what greater Happiness can be conceiv'd than to be a Friend of God, a *Confederate* with *Christ*, an Habitation of the Holy Ghost, and to be *Bound*, by living in perfect *Agreement* with his Holy Will here, to live with Him in Endless Love in th' other World? For which I beseech Thee, O God, to prepare me by holy Communion with Thee at present, and at last to translate me, according to thy Gracious *Covenant*, into thy Heavenly Kingdom, thro' *Christ Jesus* our Lord, to whom, with Thee, and the Holy Ghost, be all Honor and Glory, World without End. *Amen.* So be it.

Now the general preparatory Prayer, ch. I. §. 15.

§. 10. *An Ejaculation before I sleep any Night.*

MOST Mighty God, I beseech Thee give thy Angels charge over me to keep me in all my Waies, that no Evil happen unto me, nor any Plague come nigh my dwelling. Grant me moderate and refreshing sleep, such as may fit me for the Duties of the Day following. And Lord make me always mindful of my latter End, that when I dy I may dy unto the Lord, and my soul may rest in Hope. *Amen.*

CHAP. X

DEVOTIONS for the Day of my *Humiliation*.

Which may be used on any other Fast.

§. 1. *FASTING* signifies to abstain from Food, either in Part, as *Sam. 10. 3. I ate no pleasant bread, neith-*

her came flesh nor wine in my mouth. or 2, Wholly, as *S. Luke 5. 33.* The Disciples of John fast often, but thine eat and drink. And these, 3, Wholly, an Artificial or civil Day, as 2 *Sam. 1. 12.* They mourned and wept and fasted untill even. or 4, A natural Day. as 2 *Sam. 12. 16.* David fasted, and went in and lay all night upon the earth. or 5, Divers daies, as *Esth. 4. 16.* Fast for me, and neither eat nor drink three days, night or day. Cornelius four days, *Act. 10. 30.* The men of Jabesh Gilead, in part, seven days, 1 *Sam. 31. 13.* Those in the ship with *S. Paul* fourteen days, *Act. 27. 33.* Daniel three weeks, *Dan. 10. 2.* Moses, Elijah, and our Savior wholly, forty days. *Exod. 34. 28.* 1 *Kings 19. 8. S. Mat. 4. 2.* Of these the three first only concern this Subject, and of the first and second that is to be chosen which, according to my present Temper and Constitution, will really best tend to, and most effectually accomplish the true end of this Day's Abstinence, as *ch. 2. §. 14.* and *ch. 4. §. 2.* which I must now again peruse for my regulation.

§. 2, THERE are Five sorts of whole Fasts, 1, Religious, publick, *Neh. 9. 1.* and private 2 *Sam. 12. 16.* 2dly, Natural, *Act. 10. 30.* 3dly, Supernatural or Miraculous, *Exod. 34. 28.* 1 *Kings 19. 8. S. Mat. 4. 2.* 4thly Hypocriticall *S. Mat. 6. 16.* and 5ly, Devilish, 1 *Kings 21. 12. Act. 23. 12.* From the two last sorts Good Lord deliver me.

BEFORE NOON.

§. 3. It is of the Lord's mercies that we are not consumed, because his compassions fail not, *Lam. 3. 22.*

I acknowledge &c. as *ch. 2. §. 15.*

§. 4. A Penitential Confession, & Prayer
for Pardon.

O Merciful Lamb of God, who hast Redeemed me with the Blood, I am utterly ashamed to look Thee in the face, considering all the cruel Usage which I have brought upon Thee. I scarce know how to think of Feasting on thy most precious Blood, now [when] I am most earnestly invited to it, since mine own Sins have shed it. I am, alas! a most polluted creature, who have daily offended both in Thought, Word, and Deed against thy Divine Majesty.
My

My * Pride and Contempt of God, and my Sensual lusts, and Covetous desires, and Uncha- * Here I mention particular sin.
 ritable practices have cried aloud to Thee for vengeance on me; and that Cry wou'd not be silenced, unless Thou, my dearest Savior, wou'dst Dy instead of me. Of all these *Offences* I am guilty, and the horror of That would fright me from Thee, were it not that Thou freely callest me to accept of Mercy. I come, Lord, in obedience to thy Word, with an humble and penitent heart, I earnestly intreat Thee to have pity on me. I am sensible of *these* and other Errors of my life, and am utterly ashamed that ever I committed them, and fully purpos'd, by thy Grace, to become a New Man, or else I durst not ask to be forgiven. My heart shall never more joyn with *them*, nor will I ever hereafter yield to live in such Ungrateful and wicked ways again. *They* nail'd thy tender Hands and Feet, O Blessed *Jesu*! to th' accursed Tree, and thrust the spear into thy side, and can I then indure to see, or any longer side with 'em? *They* made God, who is th' Author of all I have and hope t'injoy, to become my utter Enemy; and shall I then be still a friend to 'em. *They* would bring me t'eternal Destruction both of Body and sou'; and whilst I consider this, is it possible that I shou'd have any more to do with 'em? No, Blessed Lord, I hate 'em, and am utterly resolv'd from this time forth for ever to abandon 'em. *They* have been the shame of my Life, and are now the Sorrow of my Heart, as, alas! when Thou induredst such Anguish for 'em on the Cross, once *they* were of *thine*. I loath my self by reason of 'em, and will never consent any more to live in 'em; and with an humble and contrite heart, I most humbly beseech Thee, my heavenly Father, that, thro' the Merits of thy Son's Blood, I may be forgiven. And wilt not Thou, O God, who sentest to seek after me whilst I was an open Rebel, now meet me graciously, as Thou didst the *Prodigal* son, when I return again to my Duty? Wilt not Thou, my sweetest Savior, who Diedst for me whilst I was thine unrelenting Foe, now intercede for me, when I come to serve Thee? O speak Peace to my poor heart, and let me know and feel that Thou forgivest me! send thy Holy Spirit to take possession of it, to keep it true unto thy self, that it may never more start back from Thee. Thou hast promised thy Grace to those that ask it, and

Note, Read this next after §. 5. to Act. 3. 19. page. 131.

§. 6. BEFORE I begin to Read or Hear the Holy Scriptures, 't will be Useful that I consider, First, Their own Excellency, 't ingage my Love to'em. Secondly, The Providence of God in the Composing and Preserving'em, 't excite my Reverence. Thirdly, The Care of the Church in fitting'em to our Use, 't encourage my Diligence.

§. 7. First, THE Scripture must needs be Excellent, because 'tis the Revelation of the Whole Will of God, so far as is Necessary for our Salvation; a Compleat Repository of all Divine Truths, that concern Faith and Manners; the Foundation of our Faith, and the Rule of our Lives, the Moderator and Determiner of Doubts and Differences; the Guide of Consciences, and Ground of our Hope; th' Evidence of our Inheritance; and the Law by which we shall be Judged at the last Day. Wherefore 'tis my Duty and Interest to be Conversant in'em, according to the Command of Jesus, and th' Example of all God's servants, who studied'em more than any other Writings: so that S. Basil and his Friend used no Other Book, but wholly Meditated in This for 13 years. And, if it were possible, I shou'd Meditate in the Scriptures Day and Night; Isakna 1. 8. or Read therein All the Daies of my life; Deut. 17. 19. at least so small a portion thereof Daily as my Almanack at th' end hereof directs. Because Ignorance of these Sacred Oracles will lay me open to Errors in Judgment, S. Mar. 12. 24. and Wickedness in Practice, Psal. 119. 3. and finally prove the Ruine of my Soul.

§. 8. Secondly, 'TIS no ordinary Regard which I must give to those holy Pages, because God is th' Author, and his Spirit th' Inditer of'em, and, in his infinite Wisdom, and Love, He has committed his Will to Writing, that it might not be Corrupted or Impair'd by the Prejudices, the Malice, or Forgetfulness of Men, as all Traditions generally are: and has laid down all Necessary and Fundamental Truths so Clearly that the Meanest may Understand'em, and yet in more Curious Points has left such Difficulties as may Exercise the Wits, and Allay th' Arrogance of the most Knowing Men. And 't ingage us diligently: o Read it All, He has not in any One Part set down Every thing that is directly Tending to our Salvation, but has so prudently dispers'd'em that some of'em are to be found Every where, so that every Part thereof is Useful, and none of it must be Neglected, much less Contemn'd. And th' Almighty has not only shou'd his Care in the Forming, but also in

Place this leaf twixt p. 130 & 131, to be read before § 11.

the Preserving these sacred Records: for tho' they are the most Ancient in the World (of undoubted Credit,) and have been hated and opposed by Satan and his Instruments, yet neither Time, Power, Policy, nor Malice cou'd ever Destroy, nor Corrupt 'em.

§. 9. Thirdly; THE Governors and Lights of the Church have carefully Translated th' Original Scripture into all Languages, that all Nations might hear in their own Tongues the wonderfull works of God, ACTS 2. 11. After which pattern our Church has made that elaborate, exact, and faithful Translation into th' English Tongue, the like to which is not in any Nation; (Anglicanae versionis Authores omni laude majores fuisse arguit accurata illa et, ad invidiam aliarum Gentium, elaborata Versio. SIXT. AMAMA. Præf. ad Drus.) and has injoynd us to Read or Hear it every day, both at Morning and Evening Prayer; carefully selecting the most Practical and pertinent Chapters; omitting the more difficult, or rather remitting 'em to private Consideration, where we have more leisure. And we read (on Working and Holy-days, but never on Sundays) some part of Apocryphal Authors, for Instruction of Manners, as the Primitive Church also did.

§. 10. A Prayer for Absolute Obedience.

O MOST blessed God, the Fountain of all being and happiness, the highest of my thoughts and conceptions fall infinitely short of the Greatness of thy Perfections: but when I Chuse Thee, my Will is satisfied; my Body is better as well as my Spirit; when I chearfully Obey Thee; yea, the Crosses and Afflictions of this life turn to my Profit, by th' Union of my Will with thine, and my stedfast Adherence to Thee. There is nothing that I can wish for more than that I may always continue, as our blessed Lord did, in a constant Love and absolute Obedience to Thee in all things. Pour down upon me a more abundant Portion of thy Holy Spirit, that may make my Thoughts more fix'd upon Heavenly things, and my whole Conversation such as becomes one who has such excellent Precepts, such precious Promises, such noble Hopes, and seeks by Patient continuance in Well-Doing, for Glory, Honor, and Immortality; that Life it self may not be so dear to me, as the Doing of thy Will revealed in Christ Jesus. That doing my Duty impartially towards Thee, my Self and towards all Men, I may at last hear that comfortable Voice, Well done thou good and faithful servant, enter thou into the Joy of thy Lord. Amen,

§. 11,

and endeavor in expectation thereof; O! I desire it, and will do what I can, in hopes to be thereby assisted in th' amendment of all my Misdoings; and therefore I humbly hope that this Promise shall be made good unto thy Servant. Whatsoever Thou dost in other things, deny me not this Grace, O Heavenly Father, for *Jesu's* sake, who is infinitely dear to Thee, and who Died for me. *Amen.*

§. 5. Come, let us worship and fall down: and kneel before the Lord our maker. *Psal. 95. 6.*

Let us repent and turn from our wickedness: and our sins shall be forgiven. Act. 3. 19.

§. 11. *PROPER Psalms, the 13. 43 and 54.*

§. 12. NOTE that the Order of our Church how the Psalter (which follows the Division of the Hebrew) is appointed to be read, is (as in the beginning of the Book of Common Prayer, before the Kalendar,) At the End of every Psalm, and of every Part of the 119 Psalm, shall be repeated this Hymn, *Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.*

§. 13. THE first Lesson. *Jonah 3 chapter. And the &c.*

§. 14. *PSALM 61. Hear my crying O God, &c.*

§. 15. THE second Lesson. *S. Luke. 22 Now the Feast &c.*

§. 16. *PSALM 120. When I was in trouble &c.*

O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that Thou hast made, who wouldest not the death of a Sinner, but that he should rather turn from his sin, and be Saved; Mercifully forgive me my trespasses, receive and comfort me, who am grieved and wearied with the burden of my sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins; Spare me therefore, good Lord, and enter not into judgment with thy servant, who am vile earth, and a miserable sinner; but so turn thine anger from me, who meekly acknowledge my vileness, and truly repent of my faults, and so make haste to help me in this world, that I may ever live with Thee in the world to come, through *Jesus Christ* our Lord. *Amen.*

A Litany on the X Commandments, Creed, both Sacraments, and the Lord's Prayer.

§. 18. THE word Litany is of greater antiquity than is commonly observ'd: for the ancient Greek writers, as well Poets

as Historians, use it for An earnest Supplication to the Gods, especially in adverse fortune; in which sense it is found in Livy; and in Suidas it is expounded by Words signifying to Beseech earnestly. Nor did it alter its primitive signification when it was adopted by the Christian Church, being still used for Solemn Requests appointed for th' intreating the favor, and obtaining the Mercies of God in some great Exigence, as an old Council defines it; and Simeon Bishop of Thessalonica agrees thereunto, A Litany (saies he) is a Supplication and common Intercession unto God, when his wrath lies upon us; finally a Modern, but Indicious Critick of our own saies, it is A publick kind of Supplication whereby the Mercy of God is more ardently and solemnly implored. Spelman Glossar.

§. 19. NOW tho' the Name be not expressly to be found in Scripture, yet if we consider the Thing, we have very many Precedents of such kind of earnest Supplications there, both Private (in imitation whereof I have interted this) as David's in the 51. Psalm; and Daniel's, th. 9; and our Lord's most earnest Supplication in his Agony, S. Luke. 22. had all the properties of Litany which could agree to Him, the Posture, Kneeling, v. 41. the Companions, strong Crying and Tears, Heb. 5. 7. the Form, repeating the same words, S. Mat. 26 44. And a Publick and Solemn Litany was instituted and appointed by God Himself in a time of general Calamity. Joel. 2. and when our Lord Jesus gave a most perfect Pattern for all our Prayers, He laid the foundation of Litanies among the Christians in those latter Petitions. *Forgive us our Trespases, and Lead us not into Temptation/ but Deliver us from Evil.* Afterwards S. Paul does manifestly injoyn several kinds of Publick Prayers, the first of which is Supplications, 1 Tim. 2. 1.

§. 20. THE Primitive Churches had their Litanies, of th' antiquity whereof many Proofs might be here given, would my designed brevity admit of it; And Gregory the Great Anno 600. Finding it available to avert Judgments both in th' East and West and living in a time of universal Calamity, by Sickness, Inundation, and the Sword, did review all th' ancient Forms, and compose that so famous sevenfold Litany out of 'em all. (Paulus Diacon. lib. 18. Balceus in vita Gregor. &c.) which all the Western Churches have principally imitated ever since, as being the most full and regular Office of this kind that had been compiled; and it is affirmed that our Church Litany comes nearer

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nearer to this, than that of the present Roman Church, to which Pope Honorius added th' invocation of all the Saints, which was not in that of S. Gregory, and is expunged by our Reformers. The Lutherans in Germany have a Litany almost in the same words with ours; and the Danish Litany differs very little from ours of the Church of England, which is an Extract of the marrow of all the ancient Forms, with an addition of some useful Petitions; so we may justly esteem it the best in this kind that ever was.

§. 21. O Eternal Lord God, I have in a grievous manner sinned against Thee, and transgressed against all thy holy Laws: for I have not always set Thee before mine eyes; and have been prone to misbelieve and distrust thy Promises; and have lov'd, desir'd, and delighted in other things more than Thee; and fear'd Man more than God.

O God be merciful to me a Sinner.

I Have been guilty of framing to my self divers vain and false imaginations of Thee; and have often drawn near to Thee with my Lips when my Heart has been far from Thee; I have designedly, or carelessly absented my self sometimes from the Lord's Supper, or broken the Vows and Promises I there made, and neglected the Festivals and Fasts of the Church, & my Private Devotions.

O God be merciful to me a Sinner.

I Have abused thy Sacred Name, by which only I can expect Salvation, by slightly and irreverently mentioning it; and broken my Baptismal and other Vows.

O God be merciful to me a Sinner.

I Have often neglected to attend upon thy Holy Word, and the divine Service; and vainly mispent those Days which are hallowed to th' honor of thy great Name.

O God be merciful to me a sinner.

I Have not given that due obedience and respect which I ought to those whom Thou hast placed over me; nor been so careful as I shou'd to instruct and incourage in Well doing, and to reprove and chastise for Ill-doing those under my Charge; nor admonish'd all others as I had opportunity.

O God be merciful to me a Sinner.

I Have envied at others health, ease, and Welfare; and have let loose my Passion to anger, malice, hatred, or contention; and many ways prejudiced my own health, and endangered my life; or other mens.

O God be merciful to me a Sinner.

I Have permitted my Affections to wander licentiously, and not made a covenant with mine eyes, nor guarded my ears and tongue from vanity; nor avoided all occasions and provocations to Wantonness.

O God be merciful to me a Sinner.

I Have not esteemed Godliness as my greatest Gain; nor been content with that which Thou has allotted me; nor been so careful as I ought to preserve and increase my own and others Goods, as need required, and occasions were offer'd; nor according to my power reliev'd the Poor.

O God be merciful to me a Sinner.

I Have not always given a just and candid judgment of others words and actions, and spoken well of 'em as far as truth and justice would permit; and defended their good Names against the Detractions and Calumnies of their enemies; nor been free from undervaluing good, and flattering bad men; nor from Lying, Pride, and unjustly Upholding, or carelessly Blasting my own Credit.

O God be merciful to me a Sinner,

I Have often coveted what was my Neighbor's, by the inward motion of my heart, when he cou'd not, and, with Ahab, greedily desired somewhat else for the value, when I knew he would not part with it; and secretly murmur'd at the Providence of God; undervalued my own things; been unthankful for 'em; too passionately pursued this World's Goods, to the neglect of my Soul; and been griev'd at others Profits, Promotions, or Pleasures, so as to wish, or rejoyce in their Losses, or Calamities.

O God be merciful to me a Sinner.

§. 22. I Have sinned with a high presumptuous hand against Thee, in imagination, delight, consent, action, custom, habit, perseverance; against the light of my own consciences and the holy motions of thy ever Blessed Spirit.

O God be merciful to me a Sinner.

ALL this I have done, and much more that may be added to this heap of Sins and Transgressions, which I have sinfully forgotten, carelessly passed over, or foolishly been ignorant of, to thy dishonor, and my own discomfort.

O God be merciful to me a Sinner.

☉ Holy, blessed, and glorious Trinity, three persons and one God: have mercy upon me a miserable sinner.

REMEMBER not, Lord, my offences, nor th' offences of my forefathers, neither take Thou vengeance of our sins: spare me, good Lord, and spare all thy people whom Thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

I, A sinner, do beseech Thee to hear me, O Lord God, and that it may please Thee to give me true repentance, to forgive me all my sins, negligences, and ignorances, and to indue me with the grace of thy Holy Spirit to amend my life according to thy holy Word; and to do my Duty towards God, and my Duty towards my Neighbor.

I Beseech Thee to hear me, good Lord.

§. 23. **THAT** it may please Thee to give me a Sanctified knowledge of, and belief in God the Father, who hath made me and all the world; and God the Son, who hath redeemed me and all mankind; and God the Holy Ghost, who sanctifieth me and all th' elect people of God.

I Beseech Thee to hear me, good Lord.

§. 24. **THAT** it may please Thee to afford me thy help to renounce the devil and all his works; the pomps and vanities of this wicked world; and all the Sinful lusts of the flesh.

I Beseech Thee to hear me, good Lord.

THAT it may please Thee to give me understanding and grace rightly to believe all th' articles of the christian Faith.

I Beseech Thee to hear me, good Lord.

THAT it may please Thee to give me an heart to love and dread Thee: and to keep thy holy Will and Commandments, and to walk in the same all the days of my Life.

I Beseech Thee to hear me, good Lord.

§. 25. **THAT** it may please Thee, at the Lord's Supper, (which I'm about [or, I hope shortly] to partake of,) to strengthen and refresh my soul by the Body and Blood of Christ, as my Body is by Bread and Wine.

I Beseech Thee to hear me, good Lord.

§. 26. **THAT** it may please Thee, my Lord God, our Heavenly Father, who art the giver of all goodness, to send thy grace to me, and to all people, that we may worship Thee serve Thee, and obey Thee as we ought to do.

I Beseech Thee to hear me, good Lord.

THAT it may please Thee to send us all things that bened-

ful both for our Souls and Bodys, and to be merciful unto us and forgive us our sins.

All dangers ghostly and bodily,

GOO Lord deliver us.

From all sin and wickedness, and from our ghostly enemy, and from everlasting death,

GOO Lord deliver us.

All this, O God, I trust Thou wilt do of thy mercy and goodness, through our Lord *Jesus Christ*. And therefore I say, *Amen*. So be it.

§. 27. **LORD** [*God the Father*] have mercy upon us.

CHRIST [*God the Son*] have mercy upon us.

* **LORD** [*God the Holy Ghost*] have mercy upon us.

* *Being under a Threefold misery, of Punishment, Guilt, and Ignorance, I Thrice implore Mercy. see §. 45.*

§. 28. **OUR** Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, forever and ever. *Amen*. S. Mat. 6.

§. 29. **ALMIGHTY** God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of my heart by th' inspiration of thy Holy Spirit, that I may perfectly love Thee, and worthily magnify thy Holy Name, through *Christ* our Lord. *Amen*.

§. 30. *The Decalogue, or Ten Commandments. Exod. 20.*

GOO spake these words and said, I am the **LORD** thy God: **THOU** shalt have none other Gods but Me.

Lord have mercy upon me, and incline my heart to keep this law.

THOU shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; For I the **LORD** thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate Me; and shew mercy unto thousands in them that love Me, and keep my Commandments.

Lord have mercy upon me, and incline my heart &c.

THOU shalt not take the Name of the **LORD** thy God in vain: for the **LORD** will not hold him guiltless that taketh his Name in vain.

Lord

Lord have mercy upon me, and incline &c.

REMEMBER that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

Lord have mercy upon me, and incline my heart to keep &c.

HONOR thy father and thy mother, that thy days may be long in the land which the LORD thy God giveth thee.

Lord, have mercy upon me, and incline &c.

THOU shalt do no murder.

Lord, have mercy upon me, and &c.

THOU shalt not commit adultery.

Lord, have mercy upon me, &c.

THOU shalt not steal.

Lord, have mercy upon &c.

THOU shalt not bear false witness against thy Neighbor.

Lord, have mercy &c. ——— And incline &c. ———

THOU shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon me; and write all these thy laws in my heart, I beseech Thee.

§. 31. **O** Almighty Lord, and everlasting God, vouchsafe, I beseech Thee, to direct, Sanctify, and govern both my heart and body in the ways of thy Laws, and in the works of thy Commandments; that thro' thy most mighty protection, both here and ever, I may be preserv'd in body and soul; through our Lord and Savior Jesus Christ. Amen.

§. 32. **FOURTH** Epistle, Joel. 2. v. 12. **THEREFORE** ——— to heathen. v. 19.

§. 33. **THE** Gospel, S. Luke 23. 1.

GLORIA be to Thee, O Lord. **AND** the ——— to these things. v. 49.

THANKS be to God for his holy Gospel.

§. 34. **TH'** Epistle is first read in Remembrance of that first Mission of th' Apostles when they went before their Masters face to every City whither Christ would come S. Luke 10. 1. that

that it may be as the Harbinger for the Gospel; which is *last* read because th' Epistle usually contains instruction in the Mysteries of Salvation, but the Gospel presents th' Example of *Jesus*, to th' Imitation whereof all my knowledge is but subservient. *Eph. 4. 13.* And I stand up at the reading the Gospel (*as was enjoyn'd by th' ancient Liturgies, and is by ours,*) both t' express an extraordinary reverence to my Lord's own words and also that I may show my self ready to obey, by a posture fit presently to execute his Commands, & to follow Him whithersoever He calls me. Th' ancients used to say, before & after the Gospel, *as above*; and if I remember the sad Tidings of condemnation which the Law lately sounded in my ears, Oh how welcome must the Prospect of so sweet a Savior, and the News of so gracious a Pardon be to me!

§. 35. *The Nicene, alias Constantinopolitan Creed, (as after my Kalendar,) still standing.*

I BELIEVE in one God &c. _____

GLORY be to the Father &c. _____ *As it was &c.* _____

§. 36. THO' we have two Compofures besides th' Apostles Creed, [*as this, and S. Athanasius's*] yet being only explanations of some Articles more fully, which some Hereticks question'd, and being ground'd on, and agreeing with th' Apostles, hence the primitive Councils accounted them the same; and *Epiphanius* calls the *Nicene*, the Creed deliver'd by the holy Apostles. And so it is call'd in old Roman Offices, as Bishop *Usher* has observ'd. And we learn from *Vincentius Lyrinensis*, that „ A man is not a nother tho' bigger „ than when he was a child; his Limbs grow in largeness, not „ in number; if he had more, or fewer Limbs he would be „ monstrous or defective, but the regular increase doth „ not hinder him from being the same: So in the Articles „ of the Faith, if they were more or fewer it were another Faith, but not if some particulars be more largely express'd.

§. 37. HE that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

§. 38. THE grace of our Lord *Jesus Christ*, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen. 2. Cor. 13. 14.*

§. 39. TH' other Office for this day may be read either before or after this Morning- or the following Evening-Ser-vice.

vice, be it *Monday*, *Tuesday*, or *Thursday*, if my Circumstances will admit of no other day: but else rather *Wednesday*, *Fryday*, or *Saturday*, for a Reason in *ch. 4. §. 2*; and because then we have commonly Prayers at Church before the Sacrament; and because on those days all the casual Fasts of our Church, and the settled days of Abstinence too are appointed to be kept; except the *Monday* and *Tuesday* before *Holy Thursday*, and the Vigils before *Christmas*, and before the *Saints-days* when they happen otherwise by the day of the Month; And so the 30 *January* for the Martyrdom of King CHARLES I. Anno 1648. And the 2d September for the dreadful Fire of LONDON, Ao. 1666. But never on *Sundays*. As all the accidental Thanksgiving-days, and the fixed Feasts are always observ'd on *Sunday*, *Munday*, *Tuesday*, or *Thursday*, except the 5 *November* for the discovery of the Gunpowder Treason Ao. 1605. and the 29 *May* for the Restauration of K. CHARLES II. Ao. 1660. and *Christmas*, and the *Saints-days* when any of 'em, by the day of the Month fall on *Wednesday*, *Fryday*, or *Saturday*. See the Tables after the Kalendar.

AFTERNOON.

§. 40. I Will go to my Father, and will say unto Him, Father, I have sinned against heaven, and before Thee; And am no more worthy to be called thy Son. §. *Luk. 15. 18. 19.*

§. 41. A General Confession.

O Almighty God, I thy poor sinful creature, full of anguish and confusion for my Offences against thy Majesty, do make bold to come unto Thee because Thou art the Father of our Lord Jesus Christ, and for his sake inclinable to show me mercy; Thou art the Maker of me, and all things, and Thou hast nothing that Thou hast made, but hast pity on all the works of thy hands; so that I am encouraged to make my Supplication unto Thee, O Thou Judge of all men, for it is in thy power for ever to acquit or to condemn me: I tremble and blush to be found a sinner against so infinite a Power and Goodness, but I must not add Hypocrisie to my Disobedience; wherefore I acknowledge freely, and bewail most bitterly my manifold offences of all kinds, from the least of my sins to the greatest of my crimes and wickedness. All and every one of which I long and frequently from time to time with many pro-

provoking aggravations *most grievously have committed*: O Lord, who can tell how oft I have offended, * By

Here I must *thought*, in vain and evil imaginations, by call to mind some *Word*, in false, uncharitable, or blasphemous speeches, & by *Deed*, in ungodly, unjust, or intemperate actions? For alas, by my particular sins in thoughts, words, or actions, all and every one of these ways I have daily

finned *against thy Divine Majesty*, turning thereby thy Loving-kindness into Displeasure; and provoking Thee to anger, I have given Thee cause *most justly* to let loose *thy wrath and indignation against me* to my utter ruine, if thy mercy do not help me: My guilt is evident, my danger apparent, and my estate is most deplorable; wherefore I do most passionately and *earnestly repent* me that ever I did commit them. And *am heartily sorry* with all my soul for *these my* so many and so abominable *misdoings*. When I look upon the baseness and presumption of these vile offences *The Remembrance of them* doth pierce my heart with shame and sorrow, and is most *grievous unto me*. When I behold thy favor which I have forfeited, and eternal Damnation which I have deserved thereby, *the burden of them* presseth down my soul with a load of terror and amazement that is *intollerable*. Yet since Thou callest all that are heavy laden, I must not despair of thy pity, but in this great distress I do beseech Thee to *Have mercy upon me*, and since my necessity forceth me to be importunate; I will cry again *Have mercy upon me*. I know Thou art a *most merciful Father*, & tho' by sin I am unworthy to be called thy child, yet I hope thy bowels will yern upon me; I ly prostrate and helpless, begging of Thee *for thy dearly beloved Son our Lord Jesus Christ's sake*, and by the merits of his Cross and Passion to *forgive me* freely and fully for *all that is past*, from the beginning of my life untill this present moment. Lord, make me an Instance of thy mercy, and grant when I have received so excellent and undeserved a favor, that I may be so engaged thereby, as *that for ever hereafter I may* beware of falling back into the like sin and misery: Convert me, I beseech Thee, as well as pardon me, and inable me most obediently to *serve and most intirely to please Thee* by spending the rest of my time in *newness of life*, and all holy conversation; which, thro' the help of thy Grace; I do here vow and resolve upon; that this mighty change may tend to the *Honor and glory of thy Name*, who hast so wonderfully delivered me. All which

which I most heartily beg through *Jesus Christ our Lord*, to whose intercession for me do Thou say Amen, and it shall be to me according to thy word. *Amen.*

§. 42. *O Lord* I beseech Thee, mercifully to hear my Prayers, and spare me, and all those who confess their sins unto Thee, that I and they whose consciences by sin are accused, by thy merciful Pardon may be absolved, thro' *Jesus Christ* our Lord. *Amen.*

§. 43. *Thou* has promised, O Lord, that before we call Thou wilt answer, and whilst we are yet speaking Thou wilt hear. *Isa. 65. 24.*

Now now in the anguish of my soul I cry unto Thee: hear Lord, and have mercy. *Baruch 3. 1, 2.*

§. 44. *Proper* Psalms, the 31. 39, and 40. *THESE* and all the Psalms' referr'd to in this Treatise to be of Mr. *Tindall's* Translation, as in our Liturgy.

§. 45. *Lord*, have mercy upon me.

Christ, have mercy upon me.

* *Lord*, have mercy upon me.

* Many, by mistake, speak out the 3d after the Minister.

* I pray to, because I have offended, and need the help of, every Person in the Trin-

§. 46. *Our* Father which art in Heaven; *17. as 8. 27.*

Hallowed be thy Name. Thy Kingdom come.

Thy will be done in earth, as it is in heaven. Give us day by day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen. S. Luke 11.*

* 47. *O Lord*, save thy servant; That putteth his trust in Thee.

Send him help from above; And evermore mightily defend him.

Help me, O God my Savior; And for the glory of thy Name deliver me: be merciful to me a sinner for thy Name's sake.

Lord, hear my prayer; and let my cry come unto Thee.

§. 48. *The* first Lesson, *Isa. 53.* Who hath believed &c.

§. 49. *Psalm* 44. We have heard with our ears &c.

§. 50. *The* second Lesson, *Heb. 11. 35.* Others were tortured &c to with tears *ch. 12. v. 17.*

§. 51. *Psalm* 56. Be merciful unto me, O God, &c.

§. 52. *Th'* Apostles Creed (as after my Almanack) standing, as our Church enjoyns; and, when say it in the Church

we turn towards the Communion Table, as is our ancient Custom.

I BELIEVE in God the Father Almighty &c.

Glory be to the Father, and &c.

§. 53. DOCTOR Comber in his *Comp. to the Temple*, (after having prov'd that the twelve Apostles were the Composers of this Creed, and delivered it down by Tradition, [*as we have the Sunday Sabbath, Baptism of Infants, &c.*] By Authority By Reason, and By answering the contrary Arguments urged by some against this ancient Truth,) *has this Notion*, „I do „not see (*says he*) any inconvenience, if we shall believe the „Creed Divinely inspired; that as there are three Persons in „the Trinity, and three Principal Graces, *Faith, Hope, and* „*Charity*; so each Person may give us a proper Rule for each „of these Graces. The Father hath given us the *Commandments* „to direct our *Charity*; The Son the *Lord's Prayer* to exercise „our *Hope*; and, it is probable that, the Holy Ghost indited „this *Creed* for the entertainment of our *Faith*: Nor will this „be derogatory to the Holy Scripture, since it is the same „Doctrine which is in Scripture; We all grant the Holy „Ghost indited the Parts, why then not the whole?

§. 54. I Reverently stand up at making a Confession of my Christian Faith, to shew that I fight under *Christ's Banner*, and am ready to spend my Life and Fortune in his Service, to vindicate the Honor of his Name, and his Religion, And I bow at the Name of *Jesus*, (*as the Custom of our Church is*) to declare my belief of his Divinity by externally Worshipping Him, and to acknowledge his Authority and Power.

§. 55. AND 1, I give my positive and particular assent to the whole Creed, and every Article thereof, as an undoubted Oracle from his Mouth who neither will nor can deceive me. And altho' the words, *I believe*, be but twice actually rehearsed, yet I conceive them virtually prefixt to every Article, and to every part, or single Truth contained in that Article, as *I believe in God*. I believe that God to be *the Father*. I believe that Father to be *Almighty*. &c. 2, I make a particular application of every Article, that it may produce those Effects, and serve those Ends for which it was reveal'd, *viz.* to assist my Devotions, and direct my Life, *as after my Kalendar*. 3, I heartily thank my gracious God for making these Divine Truths so manifest to me, which are so necessary that I cannot be without them; so evident that I am infinitely assured of them; and yet so Mysterious that all the Wisdom of

the World (*without the help of Revelation*) could never have discover'd them unto me. For which cause I set the *Gloria Patri* at the end of it.

§. 56. INSTEAD of th' *Apostles*, I say *S. Athanasius's Creed* (*as after my Almanack*) if I happen to Fast on the Eve or Vigil of Christmas- Easter- Ascension- or Whitsun-day, or of th' Epiphany, *S. Matthias*, *S. John Baptist*, *S. James*, *S. Bartholomew*, *S. Matthew*, *S. Simon* and *S. Jude*, *S. Andrew*, or *Trinity-Sunday*; it being ordered to be said on those days by our Church.

§. 57. *S. Augustine* saith, THERE be two kinds of wicked Men; *Wicked Believers*, and *Wicked Unbelievers*; The wicked Infidel *Believes* contrary to the Faith of Christ: The wicked Believer *Lives* contrary to it. And it shall be more tollerable for the men of *Sodom* in the day of Judgment than for such.

§. 58. *Turn* Thou me, O good Lord, and so shall I be turned: Be favorable, O Lord, be favorable to me who turn to Thee in weeping, fasting, and praying: For Thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when I deserve punishment, And in thy wrath thinkest upon mercy. Hear me, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon me; thro' the merits and mediation of thy blessed Son *Jesus Christ* our Lord. *Amen*.

§. 59. *Grant*, Lord, I beseech Thee, that the course of this world may be so peaceably ordered by thy Governance that thy Church may joyfully serve Thee in all godly quietness thro' *Jesus Christ*. *Amen*.

§. 60. *I Yield* Thee humble thanks, O Heavenly Father, that Thou hast vouchsafed to call me to the knowledge of thy Grace, and Faith in Thee; increase this knowledge and confirm this Faith in me evermore, for the Love of thy only Son our Savior *Jesus Christ*. *Amen*.

Here I add, if I fast on a Wednesday, this Prayer.

§. 61. O Thou my crucified Savior, Glory be to Thee for causing thy Sufferings to be registred in the Gospel, there I have read and remember the Wonders and Triumphs of thy Almighty Love, for which I will always adore and praise Thee. I Remember, O gracious Lord, how Thou, who thoughtest it no Robbery to be equal with God, wast made in the fashion of frail Man, of the vilest and most contemptible of Men; For Thou tookest upon Thee the from of a very

Servant; I remember how many reproaches and Contradictions, Blasphemies and Persecutions Thou didst indure for a wicked and perverse Generation, and all this to save us sinful Men. I remember, O gracious Lord, how Thou didst indure a most bitter Agony, and didst sweat as it were great drops of blood, falling to the ground; how Thou, who art God above all, blessed for ever, wast treacherously *Betray'd* and apprehended, and bound as a Malefactor, set at nought by *Herod* and his men of War, denied by *Peter*, forsaken by all thy Disciples, and all this to save us sinful Men. I remember how Thou, O God of Truth, wast accused by false Witnesses; how Thou, whom all th' Angels adore, wast blindfolded, and buffeted, mockt and spit upon, stript naked and scourged, and all this that we might be healed by thy stripes, and to save us sinful Men. I remember, Lord, how Thou, that art the great Judge of Heaven and Earth, wast thy self dragged to the Judgment seat, and condemn'd; how Thou, O King of Heaven, wast Crown'd with thorns, and oppressed with the weight of thy own Cross; and all this to save us sinful Men. How illustrious and amiable were thy Graces amidst all thy sufferings, O Thou afflicted *Jesu*! I admire and love thy profound Humility, unwearied Patience, Lamb-like Meekness, immaculate Innoncence, invincible Courage, absolute Resignation, compassionate Love of Souls, and perfect Charity to thy Enemies. *Give me grace to tread in thy steps, and conform me to thy Divine Image, that the more I grow like Thee, the more I may love Thee, and the more I may be loved by Thee.* Amen, Lord *Jesus*, Amen.

If I fast on a Fryday, this Prayer.

§. 62. O Thou my blessed Saviour, Glory be to Thee for causing thy Sufferings to be registred in the Gospel, there I have Read and Remember how Thou, who art the Lord of Glory, and the sole Author of Life, wast put to a most ignominious Death; how thy hands and thy feet were nail'd to a Cross; how Thou wast *Crucified* between two Thieves, and numbred with the Transgressors; how Thou hadst a Portion given Thee to im-bitter thy very last Gasps; and all this to save us sinful Men. I remember, O gracious Lord, how, when Thou wert hanging on the very Cross, Thou wast scoffed at and reviled; how infinitely then Thou wast afflicted and bruised for our Transgressions, when th' iniquities of us all were laid on thy shoulders; how Thou didst then express an Anguish greater than

than all the Torments of thy Crucifixion, when Thou didst cry out, *My God, My God, why hast Thou forsaken Me?* and how Thou didst at last give up the Ghost, and Dy thy self, that we might Live. Was there ever any sorrow like that which *my Lord and my God* indured for me? Was there ever any Love like to that Love *my Lord and my God* has showed to me? O my Savior, with all my heart I love and adore thy infinite Love and Benignity to sinners; with all my heart I lament and detest the Hatred and outrage of sinners to Thee. Instill, O my God, penitential Love into my soul, that I may grieve for my sins which grieved Thee; that I may love Thee for suffering for us sinners, who occasioned all thy Griefs. O may I always love Thee! O may I never grieve Thee more! By the Love of thy *Cross* O *Jesus*, I live; in *that* will I only glory, *that* above all things will I study, *that* above all things will I value; by the love of thy Cross will I take up my Cross daily, and follow Thee; I will persecute, and torment, and crucify my sinful Affections and Lusts, which persecuted, tormented, and crucified Thee, and, if thy Love calls me to it, I will suffer on the Cross for Thee, as Thou hast done for me. Give me Grace to tread in thy steps, and conform me to thy Divine Image, that the more I grow like Thee, the more I may love Thee; and the more I may be loved by Thee. Amen, Lord *Jesus*, Amen.

If on a Saturday, this Prayer.

§. 63. GLORY be to Thee, O crucified Love, who at thy last supper didst ordain the holy Eucharist, the Sacrament and Feast of Love. It was for *the continual Remembrance of the Sacrifice of thy Death*, O blessed *Jesu*, and *of the Benefits which we receive thereby*, that Thou wast pleased to ordain this Sacred and awful Rite; all Love, all Glory be to Thee. Ah dearest Lord, how little sensible is he of thy Love in dying for us, who can ever forget Thee! Woe is me that ever a sinner should forget his Savior! and yet, alas! how prone we are to do it? Glory be to Thee, O gracious *Jesu*! who, to help our Memories, and impress thy Love deep in our souls, hast instituted this blessed Sacrament, and hast commanded us to do *this in Remembrance of Thee*. Let the Propitiatory Sacrifice of thy Death, which Thou didst offer upon the Cross for the sins of the whole world, and particularly for my sins, be ever fresh in my Remembrance. O blessed Savior, let that mighty Salvation thy Love has wrought for us, never slip out of my Mind,

Mind, but especially let my Remembrance of Thee in this holy Sacrament be always most lively and affecting. O *Jesu*! if I love Thee truly, I shall be sure to *Frequent* thy Altar, that I may *Often* Remember all the wonderful Loves of my crucified Redeemer. I know, O my Lord and my God, that a bare Remembrance of Thee is not enough, O do Thou therefore fix in me such a Remembrance of Thee as is futable to th' infinite Love I am to Remember; work in me all those holy and heavenly Affections which become the Remembrance of a crucified Savior; and do Thou so dispose my heart to be thy Guest at thy holy Table, that I may feel all the sweet Influences of Love crucified, *strengthening and refreshing my soul, as my Body is by Bread and Wine.* O merciful *Jesu*! let that immortal Food which in the holy Eucharist Thou vouchsafest me, instill into my weak and languishing soul new supplies of grace, new Life, new Love, new Vigor, and new Resolution; that I may never more faint, or droop, or tire in my Duty. *Amen* Lord *Jesus*, Amen.

§. 64. IF I use but one of these three Prayers now, I may add th' other two to other two Days Devotions; or if I say them all this day, (*having time enough*;) I may leave out the 3 or 4 last lines of the *Wednesday's* - and 2 or 3 first lines of the *Fryday's* - Prayer, which are printed in th' *Italick* letter.

§. 65. **ALMIGHTY** God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech Thee mercifully to incline thine ears to me that have made now my Prayers and Supplications unto Thee, and grant that those things which I have faithfully asked according to thy Will, may effectually be obtain'd, to the Relief of my Necessity, and to the setting forth of thy Glory, thro' *Jesus Christ* our Lord. *Amen.*

§. 66. **THE LORD** bless me and keep me; The LORD lift up the light of his countenance upon me, and give me peace; now and for evermore. *Amen.* Num. 6. 24 & 26.

PART. II.

DEVOTIONS for Sacrament-days.

CHAPTER I.

Before I go to Church in the Morning.

I will be sanctified in them that come nigh Me. Lev. 10. 3.

The Soliloquy, as Introduction §. 8. before I rise,

Section 1. *An Ejaculation before, or in Rising, Leaving out* (a) *if it be no Sabbath;* (b) *if no Sacrament-day;* (c) *too if neither, nor a Holy-day;* using (d) *instead of (c) on Working-days.*

THE Lord's Name be praised for preservinving me this Night; giving me quiet Rest and sleep; and Raising me to the Light of another Day; (a) and not only another day, but another Sabbath-day, (b) and not only another Sabbath-day, but another Sacrament-day; blessed be his Name. Lord keep me this day that I may not Sin against Thee; keep me from all Dangers; direct me in all my Ways; bleis (c) all thine Ordinances unto me; (d) *all my lawful Indearors;* Pardon my sins, Sanctify my Nature; Justify my person; give me thy Preventing, and Assisting Grace, and Guide me by thy Counsel until Thou hast brought me to thy Glory, for Christ his sake. Amen.

§. 2. I Must keep this, and every Lord's Day *as in the Introduction, and Part 3, ch. 3, §. 4.* He who has given me all my Time, requires some part of it to be paid back again to Him as a Rent or Tribute of the Whole; and to shadow out to me that Rest from Sin which I'm bound to all the days of my Life; and to take me off from Worldly business, to give me time to attend the Service of God, and the need of my Soul; but in no wise to give me a pretence for Idleness, but only to change my Employment from Worldly to Heavenly. And surely, if I rightly consider it, 't is a very great Benefit to me, that there is such a set time thus Weekly returning for that purpose; for every Sunday, (and Holy-day too,) if I will conscientiously imploy it, may be a Festival-day to my Soul; may bring it in such Spiritual food as may nourish it to Eternal Life.

Here I use the Prayer for the Lord's day, in Introd. §. 10.

§. 3. TO Communicate is a great Duty and a great Benefit,

fit, and none of those Pleas and Impediments which are ordinarily urged, and whereby men are apt to excuse it to their own Minds, can in any just sort Excuse Men's Neglect of the blessed Sacrament, nor really justify and bear them out in Absenting themselves from the Lord's Table, when they are invited to it; as has been shown, and will more fully appear in the 3d Part. No Ill man can be excused; and no Good man need be hindred by them: so that, as I tender my Blessed Lord's Command, and my own Soul's everlasting Interest, I must be careful to Prepare my self, and reverently and devoutly to Partake in this Holy Feast when I have Opportunities; and to Comport my self suitably Afterwards.

§. 4. *The Commemoration of Christ in the Eucharist, is.*

NOT that I should call Him to mind, (for *I am never to forget Him*,) but rather, I THAT I should keep Him in mind, and endeavor to perpetuate his Name in the World, and propagate the Memory of Him and his Benefits to the latest Posterity, by making a solemn Rehearsal of his Famous Acts, and declaring *unto Men*, publishing and announcing unto all, th' inestimable greatness of his Royal Love in Dying for, and becoming the Savior of the World, purchasing Blessings thereby beyond estimate and account of humane thoughts: with a very warm sense in the Soul, begetting and stirring up such Motions in the Heart as the conceived Object is apt to raise; by Remembring that he was imbodyed and became passible for me and all that believe on Him; and in Memory of what He did and Suffer'd; of th' infinite Price of his Blood which He shed for me; of the Victory that He has obtain'd by it over th' enemies and Tyrants of my Soul; and of th' Immortal glory that He has purchased for me; calling to mind my sins, which were the Cause of that Death, with Detestation, abhorrency, and Resolutions against 'em; Producing a Heart full of Love and Thankfulness, and a well grounded Affection; Deporting my self in the World after his Example; A Mouth full of praises; and Hands full of Alms; offering up my Self and all Mine to be his; and answerable Fruits afterwards; adorning the Doctrine of the Cross of Christ Jesus. And by every such Remembrance my Love to God is kindled; my Conscience is purged from dead works; Christ is invited to dwell in me; and I make nearer Approaches to eternal Happiness. II, IT is showing forth the Lord's Death unto God

God, and Commemorating before Him the great Things He has done for me. I keep it (*as it were*) in his Memory, and Plead before Him the Sacrifice of his beloved Son, which I show unto Him, holding Him up (*as it were*) between his anger and my Soul, humbly requiring that Grace and Pardon, with all other Benefits of it, may be bestow'd upon me. In this sort I may take the boldness to speak to God, and together with a Representation of Christ, represent my own Wants, both *Spiritual* and *Temporal*, with confidence of his Pity: for when I come to God to request Mercy of Him, I can hope to prevail for nothing but thro' the Name of our Lord, and Him I can never mention with so much advantage as when I solemnly Commemorate his Sufferings and Deservings: for then I Pray, and do something else also which God has commanded; so that there's the United force of many acceptable things to make me prevalent.

§. 5. Psalm 2. Mr. Trindall's & Mr. Coverdale's Translation. [*The former was Martyr'd at Vilefort in Flanders in the Year 1536, for Translating the Scriptures into English; but their Bible was allowed Anno 1551. by publick Authority of K. EDWARD VI, WHO was cut out of his Mother's womb to come into the World, and was little above Ten years old when he ascended the Throne of England, which was Anno 1547. and Reign'd little more than Six years. He was of a Pregnancy of Judgment above his Years, and of a strange Improvement in Learning for his Age. The said Bibles were used in Churches till Anno 1577. when a New Translation was published by some Bishops in the 29th Year of the most glorious Queen ELISABETH, WHO expell'd Popery, which her Sister Mary, the former Queen, brought in; Suppress'd several Rebellions; Baffled the Spanish Invasion with their invincible Armado in 1588; and became a Scourge to the Monarchy of Spain; Cherished the States of Holland, and maintain'd their Liberty against th' insupportable Tyranny of the Spaniards; Succour'd the Scots against the French; The French Protestants against the Papists; And both against the Spaniards. The whole Ocean She Commanded; And so great was her Fame that it was respected by her very Enemies; and even by the Moscovites, Turks, Persians, and Tartars. She was a Queen of incomparable Wisdom, and great Learning; Could Speak 5 or 6 Languages; Translated several Treatises out of Greek, and out of French; Had great skill in the Mathematicks, Geography, and History. Came to the Crown Ao. 1558, Reign'd 45 Years,*

and

and Died in the 70th. year of her Age. The above second Translation of the Bible was made use of till K. JAMES I's time, when our present Translation was set forth.]

DO the heathen so furiously rage together: and why do the people imagine a vain thing? The kings of the earth stand up, and the rulers take counsel together: against the LORD, and against his Anointed. Let us break their bonds asunder: and cast away their cords from us. He that dwelleth in heaven shall laugh them to scorn: the LORD shall have them in derision. Then shall He speak unto them in his wrath: and vex them in his sore displeasure. Yet have I set my King: upon my holy hill of Sion. I will preach the law, whereof the LORD has said unto Me: Thou art my Son, this day have I begotten Thee. Desire of Me, and I will give Thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession. Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel. Be wise now therefore, O ye kings: be learned, ye that are judges of the earth. Serve the LORD in fear: and rejoice unto Him with Reverence. Kifs the Son, lest He be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little) blessed are all they that put their trust in Him. *Glorp be to the &c.*

This Psalm may be omitted if the first day of the Month, or Easter-day, being then to be read in the Church.

Now I use the General Preparatory Prayer, Part I, ch. I, §. 15.

§. 9. Psalm 93. but to be omitted if the 18 day of the month.

THE LORD is King, and hath put on glorious apparel: the LORD hath put on his apparel, and girded Himself with strength. He hath made the round world so sure: that it cannot be moved. Ever since the world began hath thy seat been prepared: Thou art from everlasting. The floods are risen, O LORD, the floods have lift up their voice: the floods lift up their waves. The waves of the sea are mighty, and rage horribly: but yet the LORD who dwelleth on high is mightier. Thy testimonies, O LORD, are very sure: holiness becometh thine house for ever. *Glorp be to the Father. &c. As it was &c.*

§. 7. Psalm 110. To be omitted if it be the 23d. day of the Month, or Christmas-day, being to be read in the Church.

THE LORD said unto my Lord: Sit Thou on my right hand

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hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy power out of *Sion*: be Thou ruler even in the midst amongst thine enemies. In the day of thy power shall the people offer Thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning. The LORD sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech. The LORD upon thy right hand: shall wound even kings in the day of his wrath. He shall judge among the heathen; He shall fill the places with the dead bodies: and smite in sunder the heads over divers countries. He shall drink of the brook in the way: therefore shall He lift up his head. *Glorp be to the Father, and to the Son: &c. As it was &c.*

S. 8. *A Meditation before the Sacrament.*

THIS is the day which the LORD has made, I will be glad and rejoyce therein: I will receive the Cup of Salvation, and call upon the Name of the LORD. And Oh ye happy Souls redeem'd with the Bloud of *Jesus*, and nourished with the Flesh of his Sacred Body! behold, He comes to mee you at his holy Table, to make you his Guests, nay to become your very Food; He comes with abundance of Spiritual Gifts and Graces, of saving Benefits and highest Priviledges: why then, O ye ransom'd Ones, melt you not into Tears of Joy for being so Regarded by the King of Heaven? why, at least, dissolve you not into Tears of Sorrow for so little Regarding, so little Valuing Him? Who can forbear being transported with delight, who considers that he is going to receive his Savior? who can contain th' overflowings of his heart, while he can say within himself, here I have my God, my great and glorious God, who, meerly out of Love, thus gives Himself in Pledge of my Saivation! I grieve, I mourn that I have no *finer* Receiv'd Him; I grieve, I mourn that I am no better prepared at present; Empty my Heart, O Lord, of all vain, idle, and wandring Thoughts, of all coldness, deadness, and formality in Duty; and cause me to Partake of thy blessed Sacrament with Attention, Reverence, and most inflamed Devotion. Greater love has no Man than that he lay down his life for his Friends; but behold herein God commended his Love, (*most illustriously display'd and magnified it.*) in that while we were sinners, his Foes and Enemies, *Christ* died for us! who can chuse but admire this, who can chuse but be astonish'd at it? O well hast Thou, holy *Jesu*, instituted a sacred

cred Memorial thereof, the Seal and Confirmation of the Benefits purchased by so exceeding a Love; otherwise it might have been too great for our Faith and Hope, and we might have doubted of it thro' the transcendency of its Bounty. I will therefore *often* Commemorate thy dying Passion, that I may keep alive on my Mind a due Sense and firm Belief thereof: I will entertain this Festival of thy Love with the dearest Regard I can express: I am coming to thy Table, O let not my Unworthiness hinder me from Partaking of its Spiritual sweets and Benefits: in all the holy Actions of this most venerable Mystery, make me awfully sensible of thy divine Majesty, and experimentally apprehensive of thy Sanctifying and delightful Presence; that I may taste and see how gracious the Lord is; may be satisfied with the plenteousness of thy house, and drink of thy Pleasure as out of a River. O send out thy light and thy truth that they may lead me, and bring me to thy holy Hill, and to thy Tabernacle: that I may so come as not to be rejected; so communicate as to Receive the Blessed Sacrament not only in its Outward elements, but in its Spiritual power and efficacy: may my Faith be strengthened, my Reverence increased, my Infirmities healed, my Uncleanneis purified, to fit me for a Participation of this Holy Communion: And then, having both my Heart and Hand's wash'd in Innocency, I will compass, O Lord, thy sacred Altar, and Sing unto Thee with a Psalm of Praise & Thanksgiving. *Amen.*

§. 9. Psalm 24. *If not Ascension nor the 5th day of the month.*

THE earth is the LORD'S and all that therein is: the compass of the world; and they that dwell therein. For He hath founded it upon the seas: and prepared it upon the floods. Who shall ascend into the hill of the LORD: or who shall rise up in his holy place? Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor. He shall receive the blessing from the LORD: and righteousness from the God of his salvation. This is the generation of them that seek Him: even of them that seek thy face, O *Jacob*. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in. Who is the King of glory? it is the LORD strong and mighty, even the LORD mighty in

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battle. Lift up your heads, O ye gates, and be ye lifted up
ye everlasting doors: and the King of glory shall come in.
Who is the King of glory? even the LORD of hosts, He
is the King of glory. *Gloria be to &c.*

§. 10. Psalm 139. *If't be n't the 29 day of the Month.*

O LORD, Thou hast searched me out, and known me:
Thou knowest my down-sitting, and mine up-rising, Thou
understandest my thoughts long before. Thou art about
my path, and about my bed: and spiest out all my ways.
For lo, there is not a word in my tongue: But Thou, O
LORD, knowest it altogether. Thou hast fashioned me
behind and before: and laid thine hand upon me. Such
knowledge is too wonderful and excellent for me: I
cannot attain unto it. Whither shall I go then from thy
Spirit: for whither shall I go then from thy presence?
If I climb up into heaven, Thou art there: if I go down
to hell, Thou art there also. If I take the wings of the
morning: and remain in the uttermost parts of the
sea; Even there also shall thy hand lead me: and thy
right hand shall hold me. If I say, Peradventure the
darkness shall cover me: then shall my night be turned
to day. Yea, the darkness is no darkness with Thee, but
the night is as clear as the day: the darkness and light to
Thee are both alike. For my reins are thine: Thou hast
covered me in my mothers womb. I will give thanks
unto Thee, for I am fearfully and wonderfully made:
marvellous are thy works, and that my soul knoweth right
well. My bones are not hid from Thee: tho' I be made
secretly, and fashioned beneath in the earth. Thine eyes
did see my substance, yet being imperfect: and in thy book
were all my members written; Which day by day were fash-
ioned: when as yet there was none of them. How dear
are thy counsels unto me, O God: O how great is the sum
of them! If I tell them, they are more in number than the
sand: when I wake up, I am present with Thee. Wilt not
Thou slay the wicked, O God? depart from me, ye bloud
thirsty men. For they speak unrighteously against Thee:
and thine enemies take thy Name in vain. Do I not hate
them, O LORD, that hate Thee: and am not I grieved
with those that rise up against Thee? yea, I hate them
right fore: even as though they were mine enemies. Try
me, O God, and seek the ground of my heart: prove me
and

and examine my thoughts. Look well if there be any way of wickedness in me: and lead me in the way everlasting: Glory be to the Father, &c. to &c.

§. 11. *A more immediate Preparatory Prayer.*

O Blessed *Jesu*, who once offeredst thy self for me on the Cross, and dost again offer thy self to me in the Sacrament, which I am this day to Receive; let not, I beseech Thee, my defective Penitence, and yet remaining Unworthiness deprive me of the Saving Effects of thy holy Institution; but Qualify me by thy Grace for receiving the full Vertue and Benefit thereof. O Lord, I have abundant Need of Thee, but am so clogg'd with Guilt, so holden with the Cords of my sins, that I am not able of my self to move towards Thee; O loose me from this Band wherewith satan and my own lusts have bound me, that I may be set free into the glorious Liberty of the sons of God; support me, and I shall stand upright, draw me, and I shall run after Thee, shall run with delight all the ways of thy Commandments. O work in me whatsoever Thou see'st wanting to fit me for thy Divine Acceptance and a Worthy Receiving; compleat and consummate my holy Preparations; give me Repentance unto Life never to be repented of. Make my Conversion a sincere and thorough Amendment; a forsaking every Evil way, and a Betaking my self universally to the Paths of Righteousness. Indue me with a lively justifying Faith, perfected by Love, purifying the Heart, and helping me to overcome the Wicked world. Make my Resolutions of Obedience stedfast, and preserve me from future Backslidings: Pass by in me lesser Imperfections, impute not unto me my Former sins, but look upon me, O Father, in and thro' the Son of thy Love, in whom Thou art well pleased. Render, Holy Savior, this blessed Sacrament a Feast of fat things unto my soul; vouchsafe me thereby larger Communications of Grace and Comfort than ever yet I receiv'd: I am a sinner, O let me find the saving Efficacy of this thy Commemorative Atonement; Grant that as the sins I have to be forgiven are Many, so, being forgiven, I may love Much: Thou diedst, O dear *Jesu*, to Redeem me from all Iniquity; O let me not again sell my self to work Wickedness; but cause me to Approach Thee at this time with sincere and fixt purposes of an intire Retormation, and to receive such Divine strength and Grace from Thee, as may enable me faithfully to perform my Resolutions. Let thy Holy Spirit

go along with me to the sacred Communion, empowering me from above; and when I Receive that Bread of Life which came down from Heaven, and Drink that Cup of the New-Testament in my Savior's Blood, let my Heart so relent for all my Miscarriages, be so inflamed with fervor of holy Purposes, of Faith, Love, Joy, Gratitude, and universal Charity, that I may in nothing behave my self Unworthily; but that Thou, O *Christ*, vouchsafing to come unto me, I may Partake of thy Merits, be fed with thy Spiritual Graces, may dwell in Thee, and Thou in me, and may finally be made an Inheritor of eternal Glory. *Amen. Amen.*

§. 12.. IT is the Custom of the Church, of great Antiquity, and proportionable Regard, that every Christian, *that is in Health*, should Receive this Sacrament Fasting: which was also ratified by a Decree in the 3^d Council of *Carthage*, (*held near 400 years after the Birth of our Savior Christ.*) to prevent such Intemperance, misdemeanors, and misfortunes as were in the *Corinthian* Churches, wherof *S. Paul* makes a sad Narrative. Wherefore to Receive in the Morning, (*as we do*) was the Universal Custom of the Church, which in most Places prevail'd from the very daies of th' Apostles. See Part 1^o ch. 1. §. 5.

CHAP. II.

Going to Church, There, and Homeward.

§. 1. I May Meditate going to Church, and Entering in, and Deport my self there, *as in th' Introduction* §. 18 to 30: or I may Pray when come to my Place, and when leave it, fore- & afternoon, now, and on any Holy-day, *thus*,

§. 2. LORD. Bless the Means, and make them effectual for my present Edification, and future Salvation; to Thy Praise and Glory; my souls Everlasting comfort; thy Peoples Good; and My deliverance from Evil; for *Jesus Christ* his sake. *Amen.*

§. 3. THE People are to receive the Sacrament from the Minister, as from the hands of God Himself; and *Therefore*, ought to Kneel in the most lowly manner, as those do who receive a Favor even from an earthly Prince. and *ly* BECAUSE *Christ*, the King of Men and Angels, the Lord of Heaven and Earth, whom all th' Angels of God worship, and before whom all the World shall Tremble at the Day of Judgment, is there

there present in a peculiar manner, not in Mystery only, but in Blessing also, opening his Heart, and giving us all that we need, or can desire, we ought to place our selves upon our Knees in the humblest, and devoutest Posture of Worshipers. 3ly BECAUSE we all along therein offer up our Prayers to God, which S. Stephen. and S. Paul did Kneeling, and our Lord Himself, yet lower, fell prostrate on the earth. and 4ly BECAUSE our own Church (*which has power to determine these Circumstances*) has prescribed this Posture, and withall Declared, it is only for order, and comeliness, and to express our Humility to God; not to give any worship to the Elements. As may be seen at large in the Rubrick at th' end of our Communion-Service, which, for the satisfaction of all that have not that Book, and th' ease of those that have it, I here insert, as follows.

§. 4. **WHEREAS** it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same Kneeling; (*which Order is well meant for a signification of our humble and grateful acknowledgment of the Benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion as might otherwise insue,*) yet, lest the same Kneeling should by any persons, either out of Ignorance and Infirmary, or out of Malice and Obstinacy be misconstrued and depraved; It is here declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and wine, there bodily received, or unto any corporeal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therefore may not be adored, (*for that were Idolatry to be abhorred of all faithfull Christians,*) And the Natural Body and Blood of our Savior Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more places than one.

§. 5. **FOR** the Conveniency of those

Who kneel contrary to the Light,

Or have a dull, or feeble Sight.

What 's to be us'd at Church, I chose

To give them in a larger Letter,

For th' easier Reading, and the better.

At the Altar, or before I go up to it.

§. 6. **Except** ye eat the Flesh of the Son of Man, and drink his Blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. It is the Spirit that quickeneth, the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. S. John 6. 53, 56, 63.

§. 7. *An Act of Repentance mixt with Faith.*

WAS there ever so base a Wretch as I've been, who have accounted those sins small and trivial, yea, and made 'em my sport and pleasure, which have pressed down and wounded the Holy Jesus till He is all over drench'd in his own blood! Wo is me, I've easily committed that, which nothing but these streams can wash away! O ye accursed Lusts, ye have by wicked hands taken, crucified, and slain the Lord of Life, and if He had not sustain'd your fury, ye had deliver'd me over t'everlasting Burnings: I do abhor and detest you all, how dear soever ye have been to me; the sight of my bleeding Savior has stirred up my indignation. against you; and I'll revenge his blood upon you, by sacrificing you all at this Altar. How can my Eyes but drop down Tears of Contrition when they behold Thee, Dear Lord, pouring forth Rivers of thy Blood? but while I grieve to see thy bleeding wounds, I must not forget for whom Thou didst sustain 'em; thy blood was shed for me, because my Life was forfeited. Why art thou then so cast down, O my Soul? wilt thou dishonor that price, by thy doubts

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and fears, which God has accepted for all the World? Can't that Sacrifice which appeases the Divine Wrath, satisfy thy Faith? Be not afraid, only Believe, and be assur'd He will not cast away those whom He has bought at so dear a rate; for thee it was shed, for thee it is prepared, open thy mouth wide and He will fill it.

Amen

§. 8. *An Act of Forgiveness.*

O God, my God, I have sinned grievously against Thee. I am thy Debtor in a vast Debt, and if Thou shou'dst take the forfeiture, I shall be for ever bound in eternal prisons if I must pay the utmost farthing: But I hope in thy Mercies, that Thou wilt forgive me my ten Thou-sand Talents; and I also do in thy presence forgive every one that has offended me; whoever has taken my Goods privately and injuriously, or hurt my person, or contrived any Evil against me, whether known, or unknown; whoever has lessen'd my Reputation, detracted from my best Endeavors, or has slander'd, reproach'd, reviled me, or in any Word, or Way done me Injury, I do from the bottom of my soul forgive him; praying Thee also that Thou wilt never impute to him any word, or thought, or action done against me, but forgive him, as I desire Thou wouldst also forgive me all that I have sinned against Thee, or any man in the World; give him thy grace, and a holy repentance for whatsoever he has done amiss, and grant he may do so no more. Keep me from the evil tongues, and injurious actions of all men; and keep all my enemies

mies from all th' exprees of thy wrath. And let thy grace prevail finally tipon thy servant, that I may never remember any injury to the prejudice of any man, but that I may walk towards my enemies as *Christ* did, who receiv'd much evil, but went about seeking to do good to every man: and if ever it shall be in my power, and my opportunity to return evil, O then grant that the spirit of Love and forgiveness may triumph over all anger, and malice, and revenge; that I may be the Son of God, and may love God, and prove my love to Thee, by my love to my Brother, and by obedience to all thy Laws; through the Son of thy Love, by whom Thou art reconciled to Mankind, our blessed Lord and Savior *Jesus*. Amen.

§. 9. *An Act of Humility, Love, and Desire.*

LORD, I'm not worthy that Thou shou'dst come under my roof; why have I found grace in thine Eyes, that Thou shou'dst take knowledge of me, seeing I am a stranger? How comes it that my Lord shou'd cast his eye upon me? What am I that He shou'd visit me, and come to marry Himself unto me? Oh Lord! what am I that Thou shou'dst command me for to love Thee! whence comes it that Thou, who art in Heaven among them who know so well how to love and serve Thee, wilt vouchsafe to descend to me, who know little else but how to offend Thee? Is it possible, O Lord, that Thou canst not content thy Self to be without me? Did thy meer Love draw Thee down from Heaven for my sake? Dost Thou still give thy

Self to me, as if Thou cou'dst never be mine enough? Who can abide the heat of this Love? There's none can dwell in such flames without being consumed. No Soul can abide in the Body, if a great sense of this Love do long abide. Yet, Lord, since Thou art pleas'd to come and offer thy Self to me, my soul thirsteth for Thee as a thirsty Land; I stretch forth my hands unto Thee; I open my mouth wide that Thou mayst fill me. O satisfy my Soul with thy likeness; O let me taste that the Lord is gracious. Amen.

§. 10. *Before th' Offertory and Sentences I consider.*

OUR Savior exhorts all his Disciples to do Acts of publick Charity, not to gain applause to themselves, but for these two Ends; *I, To make men in love with Goodness. II, T'ingage 'em to give God the Glory.* And th' Oblation of Alms, which is at other times commendable, is at the time of this Sacrament of Love Necessary, and by no means to be omitted.

The Form of Administration.

§. 11. ¶ *THE Priest shall return to the Lord's Table, and begin the Offertory, saying one or more of the Sentences following, as he thinketh most convenient in his discretion* Mr. Tindal's and Mr. Coverdale's Translation.

LET your light so shine before men; that they may see your good works, and glorify your Father which is in heaven. *S. Mat. 5. 16.*

LAKE not up for the your selves treasure upon the earth where the rust and moth doth corrupt, and where thieves break through and steal: but lay

up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Mat. 6. 19, 20*

WHATSOEVER ye would that men should do unto you, even so do unto them; for this is the law and the Prophets. *S. Mat. 7. 12.*

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *S. Mat. 7. 21.*

ZACCHAEUS stood forth, and said unto the Lord, behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. *S. Luke 19. 8.*

WHO goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

IF we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 61.*

DO ye not know that they who minister about holy things, live of the Sacrifice? and they who wait at the altar, are partakers with the altar? even so hath the Lord also ordained that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

HE that so weth little, shall reap little; & he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a chearful giver. *2 Cor. 9. 6, 7.*

LET him that is taught in the Word, minister

unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. 6. 6, 7.*

WHILE we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. 6. 10.*

GOLDFRESS is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry anything out. *1 Tim. 6. 6, 7.*

CHARGE them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

GOD is not unrighteous, that He will forget your works and labor that proceedeth of Love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. 6. 10.*

TO do good and to distribute, forget not; for with such Sacrifices God is pleased. *Heb. 13. 16.*

WHOSE hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 S. Iohn 3. 17.*

GIVE alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

BE merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so

gatherest thou thy self a good reward in the day of necessity. *Tob. 4. 8, 9.*

HE that hath pity upon the poor, lendeth unto the Lord : & look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

BLESSED be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal: 41. 1.*

§. 12. **W**HILE these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the poor, and other Devotions of the People, in a decent Bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present, & place it upon the Holy Table.

§. 13. *IF the Congregation be large, and the Alms long in gathering; (and the Minister leaves off reading,) I may profitably read all, or most of the rest of these Sentences, t' enlarge my heart, and quicken my Charity: If th' Offering be short, yet I must read some of 'em before it comes to my turn; and then I must give a large gift according to my Ability, with a joyful heart, as an acknowledgment of the Bounty of the Father who gave me all that I have, and of the Grace of our Lord Jesus Christ, who, tho' He was rich, became poor, that I thro' his poverty might be made rich. And, lifting up my soul to God, and bowing down my head, cast in my Mite into this Treasury, with these or the like Thoughts.*

§. 14. *An Ejaculation at th' offering my Alms.*

LORD, Thou hast given me all my worldly Goods, and earthly Comforts; yea, thine own

Son to be my Savior; and I return a small part of thine own in acknowledgement : Thou needest nothing, but hast charged me to show my love to Thee by helping the poor; Lord, I love and pity' em, because they are thy friends; I wish I cou'd do more for' em for thy sake, for I desire riches now for no other End but to be more charitable. I dedicate my self and all I have to thy service, by this earnest and pledge; accept *it* and me, and let *it* derive a Blessing on all I have; yea, do Thou be pleas'd to give me thy greater and surer Riches, even Graces for my poor, naked, and blind Soul, and then I shall be rich in good works. Grant this for *Iesus Christ's* sake. *Amen.*

§. 15. ¶ **THE** Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,

Let us pray for the whole state of *Christ's* Church militant here in earth.

§. 16. **ALLMIGHTY** and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty, beseeching Thee to inspire continually the Universal Church, with the spirit of truth, unity and concord : and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech Thee also to save and defend all Christian Kings, Princes and Governors; and especially thy servant *George* our King

King, that under him we may be Godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and virtue. Give grace, O heavenly Father, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for *Iesus Christ's* sake our only Mediator and Advocate. *Amen.*

§. 17. ¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation: [which I may turn into Prayers &c. as Part. 1. ch. 1. §. 9. Title.]*

DEARLY Beloved in the Lord, ye that intend to come to the holy Communion of the Body and

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and

and Bloud of our Savior *Christ*, must consider how *Saint Paul* exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament: (*for then we spiritually eat the flesh of Christ, and drink his bloud; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:*) So is the danger great, if we receive the same unworthily: For then we are guilty of the body and bloud of *Christ* our Savior; we eat and drink our own damnation; not considering the Lord's body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and sted fast faith in *Christ* our Savior; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Savior *Christ*, both God and Man, who did humble Himself even to the death upon the Cross; for us miserable sinners who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Savior *Jesus Christ*, that dying for us, and the innumerable benefits which

by his precious blood-shedding he hath obtained to us; He hath instituted and ordained holy Mysteries, as pledges of his Love, and for a continual remembrance of his death, to our great and endless comfort. To Him therefore with the Father, and the Holy Ghost, let us give (*as we are most bounden*) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

§. 18. ¶ **THEN** shall the Priest say to them that com. to receive the holy Communion.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

§. 19. ¶ **THEN** shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying.

ALMIGHTY God, Father of our Lord JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness; Which we from time to time most grievously have committed, By thought, word and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent,

And are heartily sorry for these our misdoings;
The remembrance of them is grievous unto us;
The burden of them is intolerable. Have mercy
upon us, have mercy upon us, most merciful
Father; For thy Son our Lord *Jesus Christ's* sake,
Forgive us all that is past, And grant that we may
ever hereafter serve and please Thee in newness of
life, To the honor and glory of thy name,
Through *Jesus Christ* our Lord. *Amen.*

§. 20. ¶ **THEN** *Shall the Priest (or the Bishop
being present) stand up, and, turning himself to the Peo-
ple, pronounce this Absolution. And I may meditate.*

I'VE, said with *David* I have sinned, where-
fore God has sent his Minister, like another *Nathan*,
t'assure me that He has also put away the
iniquity of my sin. Let me be careful that my Re-
pentance be sincere, and then I may with much
joy hear the following Absolution; Applying the
Terms *you* and *your* to *me* and *my*.

ALL THOSE God our heavenly Father,
who of his great mercy hath promised forgiveness
of sins to all them that with hearty repentance and
true faith turn unto Him; Have mercy npon you,
pardon and deliver you from all your sins, confirm
and strengthen you in all goodness, and bring you
to everlasting life, through *Jesus Christ* our Lord.
Amen.

§. 21. ¶ **THEN** *Shall the Priest say,*
HEAR what comfortable words our Savior
Christ saith unto all that truly turn to Him:

COME unto me all that travel and are heavy
laden, and I will refresh you. *S. Mat. 11. 28.*

SO God loved the world, that He gave his
only

only begotten son, to the end that all that believe in Him should not perish, but have everlasting life. *S. Iohn 3. 16.*

HEAR also what *S. Paul* saith.

THIS is a true saying, and worthy of all men to be received, that *Christ Iesus* came into the world to save sinners. *1 Tim. 1. 15.*

HEAR also what *S. Iohn* saith.

If any man sin, we have an advocate with the Father, *Iesus Christ* the righteous, and He is the propitiation for our Sins. *1 S. Iohn. 2. 1.*

§. 22. ¶ **AFTER** which the Priest shall proceed, saying.

LIFT up your hearts.

Answ. **WE** lift them up unto the Lord.

Priest. **LET** us give thanks unto our Lord God.

Answ. **IT** is meet and right so to do.

§. 23. ¶ **THEN** Shall the Priest turn to the Lord's Table, & say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto Thee, O Lord, * Holy Father, Almighty, everlasting God.

* **THESE** words [*Holy Father*] must be omitted on Trinity Sunday.

§. 24. ¶ **HERE** shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, Lord.

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Lord God of Hosts, heaven and carth are full of
thy glory, Glory be to Thee, O Lord most
high. *Amen.*

¶ *Proper Prefaces.*

§. 25. ¶ *Upon Christmas-day, and seven days after.*

BECAUSE Thou didst give *Iesus Christ*
thine only son to be born as at this time for us,
who, by the operation of the Holy ghost, was
made very man of the substance of the *Virgin Mary*
his Mother, and that without spot of sin, to make
us clean from all sin. *Therefore with Angels &c.*

§. 26. *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise Thee for
the glorious Resurrection of thy son *Iesus Christ*
our Lord: for He is the very Paschal Lamb which
was offered for us, and hath taken away the sin of
the world; who by his death hath destroyed
death, and by his rising to life again hath restored
to us everlasting life. *Therefore with Angels, &c.*

§. 27. *Upon Ascension-day, and seven days after.*

THROUGH thy most dearly beloved Son
Iesus Christ our Lord; who after his most glorious
Resurrection manifestly appeared to all his Apostles,
and in their sight ascended up into heaven to
prepare a place for us; that where He is, thither
we might also ascend, and reign with Him in
glory. *Therefore with Angels, &c.*

§. 28. *Upon Whit Sunday, and six days after.*

THROUGH *Iesus Christ* our Lord; accord-
ing to whose most true promise, the Holy Ghost
came down as at this time from heaven with a sud-
den great sound, as it had been a mighty Wind, in
the likeness of fiery tongues, lighting upon the
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cies
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Apostles; to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all Nations, whereby we have been brought out of darkness, and error, into the clear light and true knowledge of Thee, and of thy Son *Iesus Christ*. Therefore, &c.

§. 29. *Upon the Feast of Trinity only.*

WH^O art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. *Therefore with Angels, &c.*

§. 30. ¶ *After each of which Prefaces shall immediately be sung, or said.*

TH^ER^EF^OR^E with Angels and Archangels; and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy Lord God of Hosts, heaven and earth are full of thy Glory, Glory be to Thee, O Lord most high. *Amen.*

§. 31. ¶ **T**H^EN shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gether up the crumbt under thy Table. But Thou art the same Lord, whose property is always to have
mercy

mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son *Iesus Christ*, and to drink his blood, that our sinfull bodies may be made clean by his body, and our Souls washed through his most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

§. 32 ¶ **WHEN** the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readines and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

§. 33. No *W* I must think I'm placed among the Disciples in Presence of *Iesus*, at his first Supper. And since every Word and Action is big with Mystery, fix both my Eyes and Heart upon the holy Table, and prepare to entertain every particular with a sutable Meditation.

§. 34. **ALLMIGHTY** God, our heavenly Father, who of thy tender mercy didst give thine only Son *Iesus Christ* to suffer death upon the Cross for our Redemption, who made there (by his one Oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech Thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Savior *Iesus Christ's* holy Institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: **WHO** in the same night that he

he was betrayed (a) took
bread.

(a) Here the Priest is to take
the Patine into his hands.

§. 35. BEHOLD what kind of Love, O my Soul, is express'd by thy Redeemer! when our Sins, his treacherous servant, and his enraged enemies, were contriving his death, He was designing an excellent benefit for us. Bread springs from the earth, yet is the staff of our life, and so it signifies, blessed *Jesus*, that Body which Thou didst take from the earth, and gavest for the life of the World; and is a lively Emblem of thy Humility, and All-sufficient and unconfin'd Love.

And when He had given thanks / And (b) here
(b) He brake it / and gave it to his Disciples / to break the bread:

§. 36. I do here join my Eucharist to thine, Holy *Jesus*, and do bless the Lord with all my soul for this Heavenly Repast. O show thy Acceptance of my Praises, by hallowing those Elements to the purposes for which they are design'd. Dear *Jesus*, give me a share thereof, and declare me to be thine, by feeding me at thy Table; Oh be pleas'd to give thy self, and the Merits of this thy Passion unto me, and it shall be so welcome, that I shall cry, Lord, give me evermore this Bread.

Saying / Take / eat / (c) this (c) And here to lay
is my Body which is given his hand upon all
for you / - the Bread.

§. 37. I will not inquire, but obey; I'll perform th' outward part, and at the same time lift up my soul above these visible
Re-

Representations, and, *being sensible of my offences against Heaven*, while my Mouth is chewing the holy Bread, my Faith shall feast upon the Satisfaction made by my Redeemer's passion, untill I find my soul is nourished with the joy, the peace, the comfort which it draws from thence. And while I'm performing the bodily part, let my soul, O Lord, feel the spiritual efficacy of thy Grace, that I may not eat unworthily.

Do this in remembrance of Me.

§. 38. PRAISED be thy Goodness, blessed Lord, for these lively Emblems of thy most meritorious Cross and Passion; Oh that I may behold 'em with the same affections with which I shou'd have been mov'd had I been a spectator of thy horrid Tragedy; so shall they imprint the Characters of hy Love so deep upon my heart, that neither Time nor Temptation can obliterate 'em. I will do this so often, and so sincerely, with so much zeal and holy Passion, that, *if it be possible*, I shall never become unmindful of Thee; and when I can't have the Symbols before my eyes, th' impressiions of 'em shall remain in my mind, and my life shall witness that I am not forgetful of Thee.

Likewise after supper (d) He took the Cup / and when He had given thanks / (d) Here he is to take the Cup into his hand.

§. 39. ALAS, I'm faint and feeble, ready to languish and dy, and He has made me a Cordial with his own hearts bloud, miserable wretch

wretch as I am, that nothing less will help, me; but oh how gracious a Redeemer have I, that will not deny me this! Behold, O Lord, I thirst, and this Wine of joy makes me more impatient to taste of this Cup of salvation and Thanksgiving: Thou that hast prepared it for me, make it to me by Faith as thy holy Bloud, and then it shall cleanse my soul, and make me thine for ever.

He gave it to them / saying / *(e) And here to lay*
Drink ye all of this / for this *his hand upon every*
(e) is my bloud of the New- vessel (be it Chalice or
Testament / which is shed for *Flagon) in which*
you and for many for the re- *there is any wine to be*
mission of sins. *consecrated.*

§ 40. I Am swallowed up with admiration! I came to wash my soul in this salutary Fountain, and Oh how freely it flows? how perfectly it cures? Lord, let me taste thereof! Make it unto me as the *Bloud of Jesus*, for it is *that* my soul thirsteth after: And now that thy powerful Word has hallowed it, let me not by evil thoughts, or unbelief, malice, or impenitence, make it to my self an unhallowed thing; but as 'Thou hast fitted it for the Mystery, oh fit me also to receive it. I will by Faith esteem it as my Savior's Bloud, and tho' I'm unworthy of so Divine a Cordial, yet my soul gaspeth for it, and without it, alas, I must dy and perish.

Do this / as oft as ye shall drink it in remembrance of Me. Amen.

§ 41. LORD, it is done as Thou hast commanded, and I doubt not but the Myste-

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ry is rightly accomplish'd; I 'm persuaded
that here's that which my soul longs-after,
a Crucified Savior communicating Himself to
poor penitent sinners. Oh let me be reckon'd
among that number, and then I shall assured-
ly receive Thee, Holy Jesus! Amen,

§. 42. *NOT having gone thro' th' above se-
ven Meditation, I may read the rest whilst the
Minister is receiving.*

§. 43. ***THE** shall the Minister first receive
the Communion in both Kinds himself, and then
proceed to deliver the same to the Bishops, Priests,
and Deacons in like manner, (if any be present) and
after that to the People also in order, into their hands,
all meekly kneeling. And when he delivers the
Bread to any one he shall say,*

§. 44. ***THE** Body of our Lord Jesus Christ,
which was given for thee preserve thy body
and soul unto everlasting life. Take and eat
this in remembrance that Christ died for thee/
and feed on Him in thy heart by faith with
thanksgiving.*

§. 45. *WHILST others are receiving the
Bread, before it comes to me, I may exercise my
self in these Acts & Considerations.*

§. 46. *An act of Wonder and admiration.*

WHENCE is it that my Lord Himself
should come to me? Oh blessed tidings to my
poor soul, almost famish'd with feeding on
husks and vanity, faint and languishing with
grief and fear, and behold Thou offer'st thy
self to me, and commandest me to feast upon
all thy Merits and Graces, Lord! Thou reach-

est out most freely that which I need infinitely, and that which I wish for above all things. Adored be thy admirable bounty, in compliance wherewith (*unworthy tho' I am*) I will stretch out a trembling hand, I will open my mouth, yea, my heart to receive Thee. Open your Doors, O ye Gates of my soul, and the King of Glory shall come in; Rejoyce and be exceeding glad, for behold thy King comes, meek and lowly, to visit the meanest of his servants. Come Lord *Jesus*, come quickly. *Amen.*

S. 47. *I May think that I hear my Savior saying to me,*

BEHOLD, my friend, how my Flesh was torn and wounded for thy sake! see how thy sins have used me; Look into my heart which was pierced first by Love, and then by a Spear for thee; See how my hands and my Feet were bored through; Look how my blood runs out to fetch thee home to God. Was there ever any sorrow like to my sorrow? Has any one lov'd thee so as I have loved thee? Behold here I give my Self unto thee, as once I gave my Self for thee. By these Tokens of Bread and Wine I convey unto thee all that I have, and make over to thee all that Inheritance which I purchased with my Blood: My self and all that's mine I freely give unto thee. Behold my Wounds; See here the breaches in my Body; Look upon Me whom they have pierced; Read in me the Cruelty of thy sins. Canst thou hug and embrace these bloody Parricides? Canst thou show any kindness to
so

so vile an Enemy? Hast thou the Patience to hear me ask any more questions, and reason with thee any further? Thou hast lookt into my Wounds, and hast seen into my very Heart; if thou hast any Eyes, sure thou canst not but discern what has put me into this gore. Dost thou not see how sin raked in my sides, and tare my very Heart? Dost thou not see how greedily it suckt my Bloud? Behold the very print of its Nails; See here the very place where it has thrust its spear. Thou saist thou art my friend, wilt thou not then take my part against thy sins? Have not all these Wounds mouths enough t' intreat thee to fall out with 'em? Wou'dst thou have me used thus again? Why then canst thou not be persuaded by the Remembrance of my sufferings for thee? Why dost thou not spit in the face of thy sins? Why dost thou not buffet and beat 'em, and do all the despite thou canst to 'em? yea, why dost thou not revenge me perfectly upon 'em? and cry, Crucify 'em, Crucify 'em; Why do I not see 'em here nail'd to my Cross, never to be taken down till they be quite dead? If thou wouldst have Me embrace thee, say, None but, *Christ*, None but *Christ*; *Christ* and wounds, *Christ* and a Cross, *Christ* and death (*if He will*) shall be my Portion.

§. 48. *Amidst such thoughts as these, my Soul shou'd Answer Him,*

BEHOLD; O Lord, I'm sorry that my sins have liv'd so long; it was fore against my Will that there shou'd be any of 'em now to kill

kill; fain would I have had their lives, but they are hitherto over-strong for me. O do Thou strike my soul through with a Sense of my baseness, and then with a Sense of thy Love, and sure they cannot but dy when they feel thy Pains. I'm resolv'd not to carry away one of 'em alive. If they had a thousand lives they shou'd lose 'em all, that my soul may live to Thee.

§. 49. *IF I ha'n't time to say all this Before receiving the Bread, I may read the rest After it.*

§. 50. WHEN the Minister comes to me with the Bread, I must softly say after him, only changing the words *thee* and *thy*, into *me* and *my*: and when he says, Take and eat this, add before it, *I will*, taking it with my right hand, without a glove.

IN eating the Bread and afterwards.

§. 51. *A Commemoration to God the Father.*

BEHOLD, O Lord! the Sacrifice of th' Everlasting Covenant; behold I lay before Thee the Lamb that takes away the Sins of the world, for his sake have mercy upon me, and take away the world of my sins, and grant me thy Peace. Is not thy soul in Him well pleas'd? Is not his Body as really in the Heavens as the sign of it was here in my hand? Hear, Good Lord! the cry of his Wounds. Let me prevail with Thee thro' the Virtue of his Sacrifice. Let me feel, yea, let all the World feel the power of his Intercession. Deny me not, O Lord, seeing I bring my Son with me. Hear thy Son, O Lord, though thou wilt not hear me; and let me, and all oth-

others know that He lives, and was dead, and that He is alive for evermore *Amen.*

§. 52. *Receiving Christ as my Lord, and my Savior.*

THOU, O blessed Savior *Jesus*, hast given me thy precious Body to be the food of my soul; and now, O God, I humbly present to Thee my Body and Soul, every Member and every Faculty, every Action and every Passion; Enter into me, Blessed *Jesus*, let no root of bitterness spring up in my heart, but be Thou Lord of all my Faculties. Give me an Understanding to know Thee; Wisdom and strength of spirit that I may digest Thee in my heart by a holy Faith; fill me with all joy and peace in believing; let me abound in hope; be rooted and grounded in love; and indue me with thy Holy spirit that I may feed on thee by Faith, and grow up by th' increase of God to a perfect man in *Christ Jesus*; and be filled with all the fulness of God. My beloved is mine and I am his. Oh my Lord! if Thou lovest me so much, fulfill in me all the good pleasure of thy Goodness, and the work of Faith with power. Lord, I believe, help Thou my unbelief. How saist Thou that Thou lovest me, if I have no more Love unto Thee! no more Life from Thee! and if I be so barren and unfruitful in good works? O my Lord, I take the boldness lovingly to complain to Thee, and expostulate with Thee: Why am I so dull and cold in thy service, so unwilling to execute thy Commands, so weak and unable against the Enemies assaults? If Thou be with me, who can be against

against me? Surely the Lord God is my Sun and my Shield, the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly. Thro' Thee I shall do valiantly, Thou shalt tread down all my Enemies. It is the Lord that performs all things for me. I can do all things thro' *Christ* which strengthens me. Lord, I feed upon thy Love, I lay hold upon thy Promises, and will take and eat These as well as the material part; Lord, inable me so to do. *Amen.*

§. 53. *An act of Love to my Brethren, when I see the same Bread given to others.*

DID *Christ* dy only for me? was his Body broken for my sake alone? are not other persons as dear to Him as my self? Have we not all eaten of the same Loaf? are we not about to drink of the same Cup? How shall I hate those whom my beloved loves? how shall I envy those to whom He is so liberal? how shall I offend one of these for whom *Christ* died? how shall I deny my help to him to whom my Lord has given Himself? O my Soul! hast thou not espoused the same Loves with thy Blessed Lord? must not all his Friends be thine, now He is not ashamed to call 'em Brethren? Lord let 'em be in my bosom, let my Soul cleave unto 'em, let us keep the Unity of the Spirit in the bond of peace. *Amen.*

§. 54. *IN case any time be left before the Minister is coming towards me with the Cup, I may use the former Devotions of this Chapter which thro' want of time I omitted, if any; if*

none, I must joyn heartily in the Prayer which is made at the delivery of the Bread and wine to others. For this time, be it more or less, must not be spent in looking about, or in thinking of what I please, but in holy Aspirations.

§. 55. ¶ The Minister that delivereth the Cup to any one, shall say.

THE Bloud of our Lord Jesus Christ, which was shed for thee/ preserve thy Body and Soul unto everlasting life. Drink this in remembrance that Christ's Bloud was shed for thee/ and be thankful.

§. 56. When the Minister is coming towards me with the Cup.

IT suffices me not, Dearest Savior, to receive Thee in part only, for I must be wholly thine, and (*bleſſed by thy Name*) Thou art willing to be wholly mine also. Thou hast already given me thy holy Body to cleanse my Nature, and now Thou art preparing thy precious Bloud to wash away my guilt. My sins have poured out every drop thereof, wherefore Thou presentest it to me by it self, to show how truly Thou didst suffer death for me. And now, O my Redeemer, Thou hast said, this Cup is the communion of thy Bloud, and thy Truth is unquestionable, thy Power is infinite, and thy Love was such that Thou gavest thy heart's bloud for me. I will receive it therefore as the Bloud of th' everlasting covenant, the Seal of all the Promises of thy holy Gospel: I have indeed (*vile sinner that I am*) drunk in Iniquity like water; and therefore am unfit to taste this Water of Life, and

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yet I shall perish without it, for I 'm all over defiled, and this is the Fountain which Thou hast opened to cleanse me; I am scorched with the flames of evil Lusts and unruly Passions, and this is the cup which Thou hast provided to cool and refresh me: Lord, let me taste, and my Soul shall live; let me wash in this Laver before I come to thy great Tribunal, so shall I be whiter than snow. *Amen.*

§. 57. WHEN he is come to me with the Cup, I must softly say after him, only changing the Words, *thee* and *thy*, into *me* and *my*, and when he saies, Drink this, add before it, *I will*, taking it with my right hand, bare.

§. 58. *In and after Drinking the Wine.*

THE Remembrance of thy Bloud-shedding, O sweetest Savior, is dear to me, I can never forget it, since it was spilt for my sake; and I owe my very Life to it. In all th' affection of an infinitely obliged heart, I humbly thank Thee for what Thou hast done and suffer'd for me, and gladly consent to those Terms of Life and Mercy which were purchased for me thereby; and by thy Grace I will never wilfully yield hence-forward to do any thing that is unworthy of so great and inestimable a Benefit. O Blessed *Jesus*, I adore thy Love, and will ever love Thee above all things; and love and embrace all my Brethren with open arms for thy sake; yea, and love my Enemies too, since Thou requirest I shou'd do so. And my heart's desire is, after this sort to fulfill thy Will in all things, and most devoutly to adore thy glorious Goodness, and to show forth thy boundless Praise to my life's end. *Amen.*

§. 59. LORD, does not the Bloud of *Jesus* cry now as loud in thine ears as ever? Hast Thou not made Him a Priest after the Power of an endless life? Then I humbly crave that a poor sinner which has nothing to offer Thee, may be accepted by that offering. Then let me live by his Life; let me know that Thou art well pleas'd with sinners thro' Him; let me know, that I have found favor in thine eyes. Let all the Prayers that I have now made be graciously accepted. Remember all my Offerings, and accept of my Sacrifices of Prayers and Praises: yea, remember his Bloud, when I do not actually Remember it; and when I'm silent, and don't pray, let that prevail for Blessings upon me; and since He lives, let me live also; since Thou hast heard Him, hear me also; for his sake send me help out of thy Sanctuary, and strengthen me out of Sion; grant me my heart's desire, and fulfill all my petitions; save Lord, let the King hear me when I call. *Amen.*

§. 60. *Relating to both kinds.*

MAY this Blessed Sacrament I have now receiv'd (*tho much unworthy of so great a mercy*) seal to my Soul both pardon and peace, that now, being made whole, I may sin no more. Grant, holy *Jesus*, that as I have now receiv'd in Faith thy precious Body and Bloud, veil'd under the species of Bread and Wine, I may hereafter behold thy blessed Face unveil'd in Heaven, with thy holy Angels and Saints in their Mansions of Bliss, where they are satisfied with the fulness of the most ravishing Delights in the beatifical Vision of the thrice Blessed Trinity, Father, Son, and Holy Ghost.

of whom, and thro' whom, and in whom are all things, and to whom be all Honor, Praise, and Glory for ever and ever. *Amen:*

§. 61. *IF any more time before all have receiv'd, and any of the former Devotions of this Chapter omitted, I may properly use 'em here: or else joyn with the Minister for the others, saying, The Bloud of our Lord Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life. Or read part of the next Chapter.*

§. 62. ¶ **WHEN** all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth.

§. 63. ¶ **Then** shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

§. 64. ¶ **After** shall be said as followeth.

Ⓢ Lord and heavenly Father, we thy humble servants intirely desire thy Fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that by the merits and death of thy Son *Jesus Christ*, and through faith in his bloud, we and all thy whole Church may obtain remission of our

sins, and all other benefits of his passion. And here we offer and present unto Thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and lively Sacrifice unto Thee; humbly beseeching Thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy thro' our manifold sins to offer unto Thee any Sacrifice; yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through *Iesus Christ* our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end. *Amen.*

§. 65. ¶ *Or this.*

NUMJONCT and everlasting God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Bloud of thy Son our Savior *Iesus Christ*; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting Kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through *Iesus Christ* our Lord, to whom

whom with Thee and the Holy Ghost, be all honor and glory world without end. *Amen.*

§. 66. ¶ *Then shall be said or sung.*

GLORIA be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorifie Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

Ⓢ Lord, the only begotten Son *Iesus Christ*; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father; have mercy upon us.

FOR Thou only art holy. Thou only art the Lord, Thou only, O *Christ*, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Collects to be said after the Communion, one, or more by the discretion of the Minister.*

§. 67. **ASSIST** us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through *Iesus Christ* our Lord. *Amen.*

§. 68. Ⓢ Almighty Lord and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies in the ways

of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Savior *Iesus Christ*. Amen.

§. 69. **ORATE**, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name, through *Iesus Christ* our Lord. Amen.

§. 70. **PRESENT** us, O Lord, in all our doings, with thy most gracious favor, and further vs with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through *Iesus Christ* our Lord. Amen.

§. 71. **ALMIGHTY** God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son *Iesus Christ* our Lord. Amen.

§. 72. **ALMIGHTY** God, who hast promised to hear the Petitions of them that ask in thy Son's Name; We beseech Thee mercifully to incline thine ears to us that have made now our prayers and supplications unto Thee, and grant that those things which we have faithfully

fully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through *Iesus Christ* our Lord. *Amen.*

¶ *Then the Priest* (or Bishop, if he be present) *shall let them depart with this Blessing.*

§. 73. **THE** peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son *Iesus Christ* our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

§ 74. *An Act of Thanksgiving afterwards.*

I Can never praise Thee enough, O Thou great lover of Souls, and therefore let me live eternally to praise Thee. Bring me into thy heavenly Kingdom, when Thou hast by such Means as these prepared me for it; that there I may more fully understand and enjoy the fruits of thy wondrous Love; and also bless and praise Thee perpetually for 'em, in that fulness of Joy which is at thy right hand. Lord help me more and more to rejoyce in the hopes and assurances of it: to rejoyce with joy unspeakable and full of glory. Let my Joy be so full that my mouth may be filled with thy praise all my Life long; thro' *Iesus Christ* our blessed Savior and Redeemer. *Amen.*

§. 75. ¶ *If any of the Bread and Wine remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall*

then call unto him, shall immediatly after the Blessing, reverently eat and drink the same,

§. 76. WHILE that is doing, I may read what has been left out by him of the last six Collects, §. 67. to 72. of the two Prayers in the Post Communion, §. 64. 65. and of the 30 Sentences at the offertory §. 11. or some of 'em: and when done, worship, and return home with Joy, (*meditating of what I have heard, seen, and felt, and opening my heart and purse to such proper Objects of Charity as I shall meet with by the way,*) since the blessing of Heaven goes with me, and will never leave me so long as the Peace of God does rule in my heart, and may that be for ever. *Amen.*

CHAP. III.

At Home, at Noon, Evening, and Night.

AS many as received Him, to them gave He power to become the Sons of God. S. John 1. 12. And if children then heirs; heirs of God, and joint-heirs with Christ. Rom. 8. 17.

As soon as I come home, I privately read & pray as follows.

§. 1. Psalm 45. if not Christmas, nor the 9 day.

My heart is inditing of a good matter: I speak of the things which I have made unto the King. My tongue is the pen: of a ready writer. Thou art fairer than the children of men: full of grace are thy lips; because God hath blessed Thee for ever. Gird Thee with thy sword upon thy thigh; O Thou most mighty: according to thy worship and renown. Good luck have Thou with thine hogor: ride on; because of the word of truth, of meekness and righteousness; and thy right hand shall teach Thee terrible things. Thy arrows are very sharp, and the people shall be subdued unto Thee: even in the midst among the Kings enemies. They fear, O God, indureth for ever: the Sceptre of thy Kingdom is a right Sceptre. Thou hast loved righteousness and

and hated iniquity : wherefore God, even thy God, hath anointed Thee with the oyl of gladness above thy fellows. All thy garments smell of Myrrh, Aloes, and Cassia : out of the ivory palaces, whereby they have made Thee glad. Kings daughters were among thy honourable women : upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colors. Harken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house. So shall the King have pleasure in thy beauty : for He is thy Lord God, and worship thou Him. And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before Thee. The King's daughter is all glorious within : her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work : the Virgins that be her fellows, shall bear her company, and shall be brought unto Thee. With joy and gladness shall they be brought : and shall enter into the King's palace. In stead of thy fathers Thou shalt have children : whom Thou mayst make princes in all lands. I will remember thy Name from one generation to another : therefore shall the people give thanks unto Thee, world without end. *Glorp be to the &c.*

§. 2. Psalm 23. *Except it be the 4th day of the Month.*

THE LORD is my shepherd: therefore can I lack nothing. He shall feed me in a green pasture : and lead me forth beside the waters of comfort. He shall convert my soul : and bring me forth in the paths of righteousness for his Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me, thy rod and thy staff comfort me. Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oyl, and my cup shall be full. But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever. *Glorp be to the Father, and to the Son, &c.*

§. 3. *An Exhort that — (supplications, prayers, intercessions, — be made for all men ; For Kings, and for all that are in authority. 1 Tim. 2. 1, 2. Now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13. 13.*

§. 4. *An Intercession for all men.*

O most merciful and gracious God, Father of our Lord

Jesus Christ, the Lord of glory; Thou art the great lover of Souls, and Thou hast given thy holy Son to dy for our Salvation, to redeem us from sin, to *destroy the works of the devil*, and to present a Church to Thee pure, and spotless, and undefiled; Relying upon thy goodness, trusting in thy promises, and having receiv'd my Dearest Lord into my Soul, I humbly represent to thy Divine Majesty the glorious Sacrifice which our dearest *Jesus* made of Himself upon the Cross, and by a never ceasing Intercession now exhibites to Thee in Heaven in the Office of an eternal Priesthood, in behalf of all that have communicated this day in the Divine Mysteries, in all the Congregations of the Christian world; and in behalf of all them that desire to Communicate, and are hindred by sickness or necessity, by fear or scruples, by censures Ecclesiastical, or the sentence of their own Consciences. Give unto me, O God, and unto them a portion of th' Intercession of our Lord, and of the supplications of all thy servants; and unite us in the bands of the common Faith, and a holy Charity; that no Interests or Partialities, no sects or opinions may keep us any longer in darkness and division. Give thy Grace speedily to all wicked persons, that they may repent and live well, and be saved; to all good people give an increase of gifts and holiness, and the grace of Perseverance, and Christian Perfection; to all Idolaters, Hereticks, and Schismatics grant the Spirit of Humility and Truth, Charity and Obedience; have mercy upon all Strangers and Aliens from the Kingdom of thy Son, let the sweet sound of the Gospel be heard in all the corners of the earth. Grant unto me and my dearest Relations (*especially* —————) whatsoever we want, or wisely and holily desire; keep us for ever in thy fear and favor; grant that we may never sin against Thee, never fall into thy displeasure, never be seperated from thy Love and from thy Presence, but let our Portion be in the Blessing, and in the Service. in the Love and in the Kingdom of God for ever and ever. Give thy Blessing to all Protestant Kings and Princes, especially to thy Servant *George*, our King, and all that Royal Family, to all Protestant Governors and Magistrates of Republicks and other Dominions, especially to the *States General* of the seven United Provinces, and particularly to those of *Holland* and *West-Friesland*; grant to all of 'em the Spirit of mercy, and justice, prudence and diligence, the favor of God,

and

and the love of their People, and grace and blessing that they may live at Peace with Thee, and with one another, remembering the Command of their Lord and King, the Serene and Reconciling *Jesus*. Suppress all violent and warring Spirits that unjustly disturb the Peace of Christendom. Comfort and Relieve all Gentlemen, Gentlemen, and Merchants, that are fallen into Poverty, or other misfortunes; Support and Comfort all that are sick, and deliver'em from all their Sorrows, and all the Powers of th' Enemy; And let the Spirit of Comfort and Patience, of Holiness and Resignation descend upon all others of the Household of faith whom Thou hast in any instance visited with thy rod. Give an Apostolical Spirit to all Ecclesiastical Prelates and Priests, grant to them zeal of Souls, wisdom to conduct their Charges, Purity of Doctrine, and Exemplariness of Life. Grant unto thy Flock to be fed wth wise and holy Shepherds, that, being burning and shining Lights, men beholding their light, may rejoyce in that light, and glorify Thee our Father which art in Heaven. Have mercy upon all States of Men and Women in the Christian Church, the Governors and the governed, the rich and the poor, high and low, grant to every of them in their several Stations to live so, that thy will may be done on Earth as it is in Heaven. For all Mankind, whom I have and whom I have not remembered, I humbly represent the Sacrifice of thy eternal Son, his Merits and Obedience, his Life and Death, his Resurrection and Ascension; his Charity and Intercession, praying Thee, in vertue of our Glorious Savior, to grant unto us all, the Graces of an excellent and perfect Repentance, an irreconcilable hatred of all sin, a great love of God, and of our Brethren, an exact Imitation of the Holiness of the ever Blessed *Jesus*, the Spirit of Devotion, conformable Wills, and religious Affections, an Angelical Purity, and a Seraphical Love, thankful hearts, and joy in God; and let all things happen to us all in that Order and Disposition as may promote thy greatest Glory, and our Duty, our likeness to *Christ*, and th' honor of his Kingdom, by the Bloud of th' Everlasting Covenant pour'd forth in the day of the Lords Love, whom I adore, and whom I love, and desire more and more to love, and love for ever. *Amen.*

Amen.

After

After that, before or after dinner, I read.

§. 5. Psalm 126. *But may be left out if the second day of the Month.*

WHEN the LORD turned again the captivity of Sion: then were we like unto them that dream. Then was our mouth filled with laughter: and our tongue with joy. Then said they among the heathen: The LORD hath done great things for them. Yea, the LORD hath done great things for us already: whereof we rejoyce. Turn our captivity, O LORD: as the rivers in the south. They that sow in tears: shall reap in joy. He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him. *Glory be to the Father, and &c.*

§. 6. Psalm 96. *May be left out if the 19th. day, being then retold in the Church.*

SING unto the LORD a new song: sing unto the LORD, all the whole earth. Sing unto the LORD, and praise his Name: be telling of his salvation from day to day. Declare his honor unto the heathen: and his wonders unto all people. For the LORD is great, and cannot worthily be praised: He is more to be feared than all Gods. As for all the Gods of the heathen, they are but idols: but it is the LORD that made the heavens. Glory and worship are before Him: power and honor are in his Sanctuary. Ascribe unto the LORD, O ye kindreds of the people: ascribe unto the LORD worship and power. Ascribe unto the LORD the honor due unto his Name: bring presents, and come into his courts. O worship the LORD in the beauty of holiness: let the whole earth stand in awe of Him. Tell it out among the heathen that the LORD is King: and that it is He who hath made the round world so fast that it cannot be moved, and how that He shall judge the people righteously. Let the heavens rejoyce, and let the earth be glad: let the sea make a noise and all that therein is. Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the LORD. For He cometh, for He cometh to judge the earth: and with righteousness to judge the world, and the people with his truth, *Glory be to the Father &c.*

In th' Afternoon, Going to Church, and Entering in, as in th' Introduction §. 18, 19.

§. 7. *When come to my Place, any time.*

Blessed

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that I may in such wise hear them, read, mark, learn, and inwardly digest'em, that by patience and comfort of thy holy word, I may imbrace, and ever hold fast the blessed hope of everlasting Life. which Thou hast given me in our Savior *Jesus Christ*. Amen,

§. 8. *Leaving my Seat*, any time.

© **Almighty** God, whom truly to know is everlasting life; Grant me perfectly to know thy son *Jesus Christ* to be the Way the Truth, and the Life, that obeying his Doctrine, and following his steps, I may stedfastly walk in thy Way, that leadeth to eternal Life; thro' the same thy Son *Jesus Christ* our Lord, Amen.

Returning home, and in House, as Introd. §. 28.

§. 9. IN th' Evening I earnestly make use of those Devotions of the second Chapter of this Part which I had not time for this Morning in the Church, and read.

§. 10. *Psalm 15. Except on Ascension, & the 3d. day of the Month.*

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill? Even he that leadeth an uncorrupt life and doth the thing which is right, and speaketh the truth from his heart. He that hath used no deceit in his tongue, nor done evil to his neighbor: and hath not slandered his neighbor. He that setteth nor by himself, but is lowly in his own eyes: and maketh much of them that fear the LORD. He that sweareth unto his neighbor, and disappointeth him not: though it were to his own hindrance. He that hath not given his money upon Usury: nor taken reward against the innocent. Whoso doth these things: shall never fall. *Glorp be &c.*

§. 11. *Psalm 112. Except on the 23d. day of the month, when 'tis read in the Church.*

BLESSED is the man that feareth the LORD: he hath great delight in his Commandments. His seed shall be mighty upon earth: the generation of the faithful shall be blessed. Riches and plenteousness shall be in his house: and his righteousness endureth for ever. Unto the godly there ariseth up light in the Darkness: he is merciful, loving, and righteous. A good man is merciful, and lendeth: and will guide his words with discretion. For he shall never be moved: and the righteous shall be had in everlasting remembrance. He will not be afraid of any evil tidings: for his heart standeth fast, and believeth.

believeth in the LORD. His heart is stablished, and will not shrink: untill he see his desire upon his enemies. He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honor. The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish. *Glorp be to the Father &c.*

§. 12. *A short Evening Prayer after the Sacrament; to be said also on all the following seven days.*

I Have this day, O Holy Savior, taken Thee into my Heart O! let thy Presence banish away all my corrupt Lusts and Affections, that they may never turn it away from Thee again, since now 'tis holy to the Lord; nor ever appear to pollute that place wherein so Divine a Guest is lodged. Seeing Thou hast been pleased to enter under my Roof, have me always in thy keeping; for I'm safe in no other hands. Preserve the place which Thou hast taken possession of, and let not thine enemies and mine any more invade it. Pour into my heart all the Benefits of thy Crucified Body and Blood, since now, by thy wonderful Grace, I'm made partaker of them, Thy Blood was shed for the Remission of sins; O! let me know and feel that mine are all forgiven. It obtain'd th' assistance of thy Holy Spirit and Grace; O! let me ever enjoy that, as I stand in need of it. It was the price which Thou paidst down for Eternal Life; O! let that finally be my lot, since Thou hast paid so dear for it. Bid me hope assuredly, O Blessed Jesu! that all this shall be made good unto thy servant, because now Thou hast given thy self to me, and fed me with thine own Body, whereby mayst Thou ever dwell in me, and I in Thee. *Amen.* So be it.

At night I observe the directions in th' Introduction, §. 38, to 42. Now, and every Sunday, and Holy-day.

CHAP. IV.

Meditations after the Sacrament for the 5 principal Festivals, to be added to my other Devotions.

§. 1. *Upon Christmas-Day, and seven days after.*

I Now remember, O Lord, thy stupendious Love in sending thy Son, so unexpectedly to Visit us, when the World thought not of Thee, but were strangers, or rather Enemies

unto

unto Thee. Blessed be the Lord who has so highly honored our Nature, as to dwell among us, and to appear in the likeness of sinful flesh. Preserve in me such a remembrance of it, that I may never dishonor Him nor my self, by consenting to any filthiness either of flesh or Spirit: but always behave my self Suitably to the Relation I have to Him, in righteousness and holiness before Him all the days of my Life.

I Thank Thee, O LORD, Holy Father, Almighty, Everlasting God, Because Thou didst give *Jesus Christ* thine only Son to be born, as at this time, for us, who by the operation of the Holy Ghost, was made very man of the substance of the *Virgin Mary* his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, and Archangels, and with all the company of heaven, I laud and magnify thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, LORD God of hosts, heaven and earth are full of thy glory. Glory be to Thee, O LORD most high. *Amen.*

§. 2. Upon Easter-day, and seven days after.

I Bless Thee, O Lord, who hast fulfilled thy promise unto our Savior, that Thou wouldst *not leave his soul in hell, nor suffer thy holy One to see corruption.* Blessed be God, who has hereby confirm'd our Faith in the Promises He has made to us. This is the Day [time] which the LORD has made: we will joyce in it. This is the day [time] when our Savior was begotten again from the dead; and thereby has begotten us again unto a lively hope of immortal Life. This is the LORD's doing: and it is marvellous in our eyes. The Lord has shewed us light; even the light of Life. I will offer therefore perpetually the Sacrifice of praise and thanksgiving for his mercy towards us, which I see by this indureth for ever.

I Will give thanks unto Thee, O LORD, Holy Father, Almighty, everlasting God, at all times, and in all places, but chiefly am I bound to praise Thee for the glorious Resurrection of thy Son *Jesus Christ* our Lord: for He is the very Paschal Lamb which was offered for us, and has taken away the sin of the World; who by his death has destroyed death, and by his rising to life again, has restored to us everlasting life. Therefore with Angels and Archangels, and with all the company &c. as at the end of §. 1.

To this I add the next Meditation if I intend not to Communicate

§. 3. Upon Ascension-day, and seven days after, Which I may add to that of *Easter*, if am not to Communicate *this day*, nor the *next Sunday*.

BLESSED be God that I see *Jesus*, who was humbled a while, and made lower than the Angels, for the Suffering of death crowned now with glory and honor. Lift up my heart, O Blessed *Jesus* to that high and holy place where Thou art exalted: and keep it fixed there: that, setting my Affections on things above where Thou art at God's right hand, I may never do any thing that is unworthy of my Christian Profession: But have my Conversation in Heaven, from whence I expect Thee, O Blessed *Jesus*, who hast told us Thou art only gone before to prepare a place for us. Where Thou art, O Blessed Lord, there let me be also: And at last change this vile Body, that it may be fashioned like unto thy glorious Body, according to the working whereby Thou art able even to subdue all things unto thy self,

I give thanks unto Thee, O LORD, Holy Father, Almighty, everlasting God, through thy most dearly beloved son *Jesus Christ* our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is thither we might also ascend, and reign with Him in glory. Therefore with Angels and Archangels, and with all the Company of heaven, I laud and magnify thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, LORD God of hosts, heaven and earth are full of thy glory. Glory be to Thee, O LORD most high. *Amen*.

§. 4. Upon Whitsunday and six days after. And the following with it, if I am not *then* to Receive again.

I Rejoyce in the Comfort Thou hast brought us, O Holy Spirit of Grace, I rejoyce to hear (*as Thou hast testified by the wonderful Gifts bestowed on th' Apostles*,) that my dearest Savior is alive; and that He lives for evermore, and will never cease his Love to us, till we be there where He is. O inspire me more and more with thy heavenly grace, that, being stedfast in this Faith, I may bring forth all the fruits of the Spirit; and not only resist but overcome all Temptations in my way to heaven. Guide me by thy Counsel; strengthen me with thy Might; support me with thy Comforts, in all Necessities, streights, and Dan-

gers; that I may at last safely arrive at eternal glory.

It is my bounden duty that I should give thanks unto Thee, O LORD, Holy Father, Almighty, everlasting God, thro' *Jesus Christ* our Lord; according to whose most true promise, the Holy Ghost came down as at this time, from heaven with a Sudden great sound, as it had been a mighty wind, in the likeness of fiery Tongues, lighting upon th' Apostles, to teach them, and to lead them to all truth, giving them both the Gift of divers Languages, and also boldness with fervent zeal Constantly to preach the Gospel unto all Nations, Whereby we have been brought out of darkness, and error, into the clear light and true knowledge of Thee, and of thy Son *Jesus Christ*. Therefore with Angels &c as at the end of §. 3.

§. 5. Upon the Feast of Trinity only. Or I may add it to the former, if I receive not on *this Day*.

Adored be th' incomprehensible Majesty of th' Eternal undivided Trinity in whose Name I was Baptized; and whom I humbly worship with praises and thanksgivings, saying, Blessed be thy Name, O God the Father Almighty, the Creator of Heaven and Earth; in whom we all live and move and have our Being. And Blessed be the Eternal Son of the Father, our Savior and Redeemer, the Prince of Peace, who has purchased an Eternal Redemption for us. And Blessed be the Holy Ghost the Comforter, who inspires me with good thoughts, pious desires, and godly Resolutions, and will conduct me, I hope unto everlasting life.

It is very meet, right and my bounden duty, that I should at all times, and in all places give thanks unto Thee, O LORD, Almighty, Everlasting God, who art one God, one LORD; not one only Person, but three Persons in one substance. For that which I believe of the glory of the Father, the same I believe of the Son, and of the Holy Ghost, without any difference, or inequality. Therefore with Angels and Archangels, and with all the company of heaven, I laud and magnify thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, LORD God of hosts, heaven and earth are full of thy glory. Glory be to Thee, O LORD most high. *Amen.*

CHAP. V.

Seventeen Meditations after the Sacrament of the Lord's Supper, to be read in the Family, two or more at a time, so as to read them all, once at least, yearly, on the Evenings of Receiving.

Section 1. NEW-YEAR'S DAY.

WHAT have we now receiv'd from our Lord? are they not the most sacred pledges of his Love? and what does the Lord require of us, but only Love? but how great a thing is Love? Love brought Him down hither to us: and love will carry us up to God. Love made Him like to Man; and love is able to make us like to God. O the power of heavenly love! how shall we get it planted in our hearts? how? but by love. The frequent Meditation of this admirable Love of God in his Son *Jesus*, will not suffer us not to love Him with all our heart, soul, and strength. Let us resolve then that the remembrance of his love shall ly perpetually in our hearts. As we have begun the Year with the thoughts of his Love: so let us continue in it. What more welcome thought can there be to us every Morning when we awake, than this, We are the beloved of the King of Glory? with what can we open our souls more chearfully, what will brighten 'em, and chase away the darkness of Melancholy, sorrow, sadness, cares and fears, like to this? If we have not lost an hour, and wasted this precious time which we have spent at the Table of the Lord, we can't but feel the mighty force of his infinite Love. Let us try what it will be able to do in a whole years thoughts upon it. Let the morning light bring *Jesus* ever along with it to our minds, and inkindle in us a new Devotion to him. And let us take *all occasions* to celebrate his Memory; that so our holy Resolutions may be more quickned, and strengthened; and when the flame begins to burn dim, we may blow it up again, and add more fewel to it. If a Friend had left us a token of his love, whereby to keep him in mind, would we throw it into some blind corner, and never look upon it? But suppose he was a dying friend, nay, a friend that died for us, to save us from death; could he ever go out of our minds, or would we lett he thing he left to remember him by, be long out of our eyes. Let us not deal more unkindly with our Savior. Did He think when He went to Heaven, that those whom He has to obliged, would

remember his love so seldom and so coldly? that they need be so much intreated to come, and have communion with Him? Is it not a grief to Him now (*if He be capable of any*), to see that He has so few lovers? and that they who profess love to Him, testify it to *rarely* and in so poor a manner? Let us vow again, that we will hence-forth show our selves his hearty friends, by keeping his holy Commands, and never forget that this is one, *Do this in Remembrance of me.* We will Remember Thee, O Lord, and in this manner lift up our hands in thy Name, till we have finished our days, and come to see Thee as Thou art, in all thy Majesty and Glory.

§. 2. JANUARY.

LET us now ask our Souls, *what went ye out to see?* where have we been, and what have we been doing? We must never forget that we have been with the Lord of Life, and that before God, Angels and Men, we have acknowledged Him, and devoted our selves to his obedience. That He has vouchsafed to Represent unto us his marvellous Love, the pains He has taken for our Salvation, and the great desire He has to see us with Him in immortal Glory; of which He has given us such earnest and pledges, by making us partakers of his Body and Blood, that we may say of that place where He was pleased to meet us, *This is none other but the house of God, and this is the gate of heaven.* Gen. 28. 17. We have been in the Porch of his dwelling place, and begun to enter into the joy of our Lord. *How shall we escape if we neglect so great Salvation?* Heb. 2. 3. God forbid that we should receive this Grace in vain. *As we have received Christ Jesus the Lord, so we will walk in him.* Col. 2. 6. We will endeavor to keep our selves holy and unblameable before Him in love, and to have our Conversation as becomes the Gospel. There are no joys like to the Joys of God, no Pleasures comparable to those of Christian piety. All his commandments are *sweeter than the honey and the hony comb: and in keeping of them there is great Reward.* Ps. 119. 10, 11. Shall we cease then to delight our selves in the Lord, and to do good? shall we leave off to do the rest of his Will. Now that we have done *this* in Remembrance of our Savior? shall we go away from Him, now that we are gone from the place where his honor dwells? Alas! *to whom shall we go?* Thou, Lord, hast the words of eternal life. S. John. 6. 68. *He became the author of eternal Salvation unto all them that obey Him* Heb. 5. 9. We will go forth in the strength of the LORD GOD, and will make mention of thy righteousness on'y

only. *Psal. 71, 14.* *As we have received how we ought to walk, and to please God, so we will abound more and more. 1 Th. 4. 1.* *That we may grow up into Him in all things, which is the head, even Christ. Eph. 4, 15.* Till we perfectly resemble Him in righteousness, and true holiness.

HERE we may Meditate upon all the parts of his holy Life, and the compleat example He has set us of all divine virtues: more especially those which shone at his Death; of which we may single out one or two for our daily Meditation all this Month: that we may bring ourselves to an habitual Imitation of Him, [*suppose now in his great HUMILITY,*] because He suffered for us, leaving us an example, that we should follow his steps: *Who did no sin, neither was guile found in his mouth. 1 S. Pet. 2, 21, 22.* Saying to ourselves often; Was there ever any creature so humble and lowly in heart, as our blessed Savior? how reverently and thankfully does He acknowledge God in every thing, assuming nothing to Himself, but giving all the glory to his heavenly Father? how easily does He condescend to the poorest condition, and the meanest offices, for the Divine honor, and the welfare of the world! O how contented was He to be despised by some, and how little concern'd in the praises and applauses of others! how desirous to exalt us by debasing Himself, and to wave his own esteem on earth, so He might but bring us into the favor of heaven! We admire th'evenness and equality of his Spirit: in his constant devotion and submission to God; and in his stooping so low to minister unto and serve the good of men. What other ambition can we reasonably have, than to be made thus like to *Jesus*? We will always live in a Sense of our Creator, and humbly acknowledge Him in all our ways; to Him we will give the glory of all we have, or can ever do; and resolve most gladly to do all we can to serve our Neighbors; there is nothing we will think below us to submit unto for their greater good. It is honor enough to be truly humble. It is sufficient glory to be the followers of such a Master as the Son of the Blessed. No other praise and commendation will we seek like that, which He the Judge of all the World shall give at the day of his appearing.

And thus having begun the New-Year well, we must resolve so to continue it, and every one of us become a new Man, by leading a more exactly holy course of Life. *Watch and pray that ye enter not into temptation. S. Mat. 26. 41.* And often represent to our selves the great love of Christ which

constraineth us, because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them, and rose again. 2 Cor. 5, 14, 15.

§. 3. FEBRUARY.

WE must now reflect upon our own Vows, Resolutions, and Thoughts: and consider, that there may be but a few days, perhaps hours remaining, before we must appear before the Tribunal of Him, who has now entertained us at his Table; The next sight we have of Him may be upon his Throne, where we shall give account to Him that is ready to judge the quick and the dead. 1. S. Pet. 4. 5. Let us put our Souls in mind of the great account we must then give of all that we have done in the Body: and of our sacred Actions, no question, as well as of the rest; and, therefore, ask our selves in the most serious manner, and bid our Souls tell us, With what affection has the death of the Lord been now Remembred? Have we as sincerely renounced all evil ways, and consecrated our selves to the Life of Christ, as we hope to be saved? As God shall judge the world in righteousness, are we resolved and determined to become new creatures, and to pass the time of our sojourning here in fear? O how dreadful will He then appear to those who return with the dog to his vomit, after they have eaten of this holy Bread, and drunk of this holy Cup! Who can stand before Him, that has known and remembred his transcendent Love, and yet lov'd his ease, his pleasure, his money, or any other thing better than Him and his eternal Life? It concerns us nearly to keep Him ever in our thoughts, and to express Him in our lives, that when He comes He may see Himself in us, and behold his own Image, in righteousness and true holiness fairly ingraven on our hearts. For many will say unto Him at that day, Lord, We have eaten and drunk in thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence you are, depart from me all ye workers of iniquity. S. Luke 13. 26. 27. Most dismal change! Now He invites, now He says, Come, but then He will say, Depart; if we come not to his Table with hearts to entertain Him, to suffer Him to dwell in us, and to be the sole disposer of all our Actions. God forbid that ever that terrible voice should sound in our ears. This one word Depart, how confounding will it be? it must needs strike the stoutest soul into eternal sorrow. The searcher of hearts knows that

that we went unfeignedly thither to give Him possession of ours, and here again we confirm the gift. Let Him command what He pleases, and we will obey it; let Him bring his Cross along with Him, we will submit unto it. Come poverty, come reproaches, come imprisonment, come pains and torments, come death it self, rather than be so miserable as to Depart from the living God. Every one of us will say, *Rather depart from me, ye evil doers; for I will keep the commandments of my God. Psal. 119. 115. I will walk with in my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside, it shall not cleave to me. Ps. 101. 2. 3.* All my delight is upon the saints that are in the earth: and upon such as excel in virtue. And that we may preserve these good purposes, our hearts shall be often there where they were conceived and made, though our bodies cannot; and we will look often back upon the Table of the Lord, and say with the same holy Psalmist, *When shall we come and appear again before God? Ps. 42. 2.* *God, Thou art my God, early will I seek Thee, my soul thirsteth for Thee, my flesh longeth for Thee, in adry and thirsty land, where no water is. To see thy power and thy glory, so as I have seen Thee in the Sanctuary. Because thy loving kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I will lift up my hands in thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips. Ps. 63. 1—5.*

AND to furnish our Souls with greater plenty of good thoughts, we may often reflect upon th' example which Christ has set us in his death, as well as in his life: and particularly resolve to spend this month in Meditating every day upon his great CHARITY. For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich. 2 Cor. 8. 9. God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Rom. 5. 8. Greater love hath no man than this, that a man lay down his life for his friends. S. John 15. 13. When we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life Rom. 5. 10. Let us excite in our selves hereby a great and compassionate Love to Mankind: especially to our Brethren, with whom we are knit in one Body: that we may be strongly inclin'd to do good, as occasion is offered; to refresh the bowels of the poor

poor and needy; to comfort and support the feeble minded; to live with all in Unity & Peace; till our Christian friendship be perfected in endless love in th' other world. We must remember that God is the God of peace, and *Christ* is the Lord of peace; and often meditate on the words of our Lord, that *it is more blessed to give than to receive: acts 20. 35.* and upon these words of a good man, that *HE is the best Merchant who lays out his time upon God, and his money upon the poor.*

§. 4. MARCH.

NOW we may say as the people did when they beheld the sick man. at our Savior's word, take up his bed and walk, *S. Iulie 5. 26. We have seen strange things to day.* We have seen the marvellous love of Heaven to us sinful dust and ashes. We have seen how the Son of God died for the love of us; how the Blessed *Jesus* was hanged, and bled upon a Cross for our Salvation. We have beheld Him presenting Himself unto us; and offering to make us partakers of all his benefits. With what affections did we meet and receive his strange Love? *Did not our hearts burn within us* when he opened the counsels of his heart to us? did they not melt and dissolve into love, when He showed us how passionately He loved us? Did we not offer our selves both Soul and Body to Him, and promise to be his faithful Servants? Did we not remember that we were his already, and renew our Vows to cleave unto Him in loyal obedience? O what a transforming sight was it to *See Jesus, Who was made a little lower than the Angels, for the suffering of death, crowned with glory and honor. Heb. 2. 9.* and promising by patient continuance in well doing to lift us up also at last unto glory? *LORD, what is man that Thou takest knowledge of him? or the son of man that Thou makest account of him Ps. 144. 3.* How is it possible to forget this Love, or our own engagements? For what pleasures shall we leave these of communion with God, and our gracious Master *Christ Jesus*? You offer too little, all ye flattering temptations upon earth, that would draw our affections from so great a Happiness. There can be nothing comparable to being beloved of th' undoubted Lord of heaven and earth. *One thing have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and*

to inquire in his Temple Psal. 27. 4. This is sufficient to in-
 dear an holy Life unto us, that we may be alwaies fit to be his
 Guests, to feast with Him at his Table, to be filled with his
 comforts, and to live in hope to live with Him in endless
 joys. And could we but see what things He has prepared for
 them that love Him, the height of his glory, th' attendance of
 his Ministers, the pleasures that are at his right hand, there
 would be no more spirit in us. This little that we have seen
 makes us say, *Happy are these thy servants, which stand con-*
tinually before Thee, 1 Kings 10. 8. Blessed is the man whom
Thou choosest, and causest to approach unto Thee, that he
may dwell in thy house. Ps. 65. 5. Blessed are they that dwell
in thy house: they will be still praising Thee Ps. 84. 4. We will
 never forget the beginning of his Bliss. *For a day in thy courts*
is better than a thousand [elsewhere:] I had rather be a door-
keeper in the house of my God, than to dwell in the tents of wicked-
ness. For the LORD God is a sun and a shield: the LORD will
give grace and glory; no good thing will He withhold from them
that walk uprightly. O LORD of hosts, blessed is the man that
trusteth in Thee, Ps. 84. 10, 11, 12. And here it will be fit to
 remember how every deliberate sin after such fresh expe-
 riences of God's goodness, new obligations from Him, and
 new Resolutions and vows to Him, will be of a more crim-
 son die, and a bloody nature: and therefore we must be sober
 and watch unto prayer, 1 S. Pet. 4. 7. and remember withal,
 on th' other side, that every good action will be the more ac-
 ceptable, when it proceeds out of meer love to our Master
 Jesus, who has loved us so much; and always indeavorto
 quicken th' one by reflecting on th' other.

MORE particularly we may Resolve to Meditate all the
 Month following upon the great MEEKNESS of the
 Lord Jesus. *He was oppressed, and He was afflicted, yet He*
opened not his mouth: He is brought as a lamb to the slaught-
er, and as a sheep before his shearers is dumb, so He opened not
his mouth. Isai. 53. 7. Who when He was reviled, reviled not
again; when He suffered, He threatened not; but committed
Himself to Him that judgeth righteously. 1 S. Pet. 2. 23. and
 so labour to tread in his steps, and to imitate Him in this love-
 ly grace. *To speak evil of no man, to be no brawlers, but*
gentle, showing all meekness unto all men. For we our selves also
were sometimes foolish, disobedient, deceived, serving divers lusts
and pleasures, living in malice and envy, hateful, and hating
 one

one another. Tit. 3. 2, 3. This virtue th' Apostles, there and in other places, require us to exercise, especially towards Rulers and Governors. And S. Peter recommends this to wives as the most handsome and becoming attire; then the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 S. Pet. 3. 4.

§. 5. EASTER-DAY.

THE stone which the builders refused is become the head stone in the corner. This is the LORD's doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoyce and be glad in it. Ps. 118. 22. to 24. The God of our fathers raised up Jesus, whom ye slew and hanged on a Tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. Act. 5. 30, 31. God is the LORD, which hath showed us light, bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise Thee, Thou art my God, I will exalt Thee. O give thanks unto the LORD, for He is good: for his mercy endureth for ever. Ps. 118. 27 to 29. Could we ever cease to rejoyce if we heard for certain that a dead friend, the dearest in the world, was alive again; and not only alive, but preferred to the highest dignity and honor? O our dulness! that we rejoyce no more in God our Savior! for that Jesus, whom we have now seen crucified before our eyes, is alive from the dead. That Jesus, who was such a friend that He died and hung on a Gibbet for us, is revived again, and sits on the Throne of Glory. Without all doubt He lives, and reigns for us also: and God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. Rom. 5. 8, 9. For God having raised up his Son Jesus sent Him to bless us, in turning every of us from his iniquities. Act. 3. 26. To serve the living and true God, And to wait for his Son from heaven, whom He raised from the dead, even Jesus which delivered us from the wrath to come, 1 Thes. 1. 9, 10. Who is the first begotten of the dead, saying unto us, Fear not; I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Rev. 1. 5, 18, 19. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself. Phil. 3.

21. For if we believe that Jesus died, add rose again, even so them also which sleep in Jesus will God bring with Him. 1 Thes. 4. 14. Lord what a blessed hope is this? Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness? how diligent should we be that we may be found of Him in peace, without spot, and blameless. 2 S. Pet. 3. 11, 14. What can be more disagreeing than a crucified Christ, and a carnal Christian? What more contrary than a Savior despising the world, and one that professes friendship to Him, loving it above God Himself? A liberal Savior, and a Covetous Disciple? A Savior that endureth pain, and anguish, and sorrow, and a servant that will live in nothing but ease and pleasure? A Savior weeping and bleeding, and a man acquainted with grief, and a world that nothing but laughs, and sports, and makes merry? A Savior that suffered all things; and a world that will suffer nothing, no not the mortifying of unreasonable lusts and desires? A humble and lowly Savior, and a proud, vain glorious, self conceited people that profess Him? A meek and patient Savior, and a passionate, angry and revengeful generation that pretend to be his followers? A Savior that was ever thinking of our good, and Men that call themselves his Lovers, who never to any purpose remember his love? A gracious Lord that did us the most real courtesies and benefits, and servants that only compliment with Him, and call Him, Lord, Lord, but do not the things which He saith? A Master that never quarrelled with any of God's Commands, no, tho' it were to dy, and such Scholars that count all his Commandments grievous, murmur at all his Lessons, and say that it is impossible to obey 'em? O! how unlike is a diffident, distrustful Christian, to a Savior that laid down his very life in hope? How ill-favorably do these two sound together, a Conquering Christ, and a Christian that is a slave? Jesus that has conquered Death, and a Christian that can't conquer himself? An Head that is in Heaven, and a Member of his that only looks at things on Earth? God for bid that having professed our selves so often to be dead to sin, we should live any longer therein. We are buried with Him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, by partaking of his broken Body, and his Blood that was shed: we shall be

also in the likeness of his Resurrection. Knowing this, that our old man is crucified with Him, that the Body of sin might be destroyed, that henceforth we should not serve sin. God be thanked that tho' we were the servants of sin, yet have now obey'd from the heart; and being made free from sin, are become the servants of righteousness. Rom. 6. 4. 5. 6. 17. 18. Henceforth we will serve no other Master : For even Christ our Passover is sacrificed for us. (By whose Blood we are redeemed from everlasting destruction) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. 5. 7. 8. Building up our selves on our most holy faith, praying in the Holy Ghost. We will keep our selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 20. 21. Lord, Thou art God which hast made heaven and earth, and the sea, and all that in them is : Who by the mouth of thy servant David hast said, Acts 4. 24. 25. Thou art my Son, this day have I begotten Thee. And I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. 2. 7. 8. Thy word is true from the beginning. For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations. Ps. 119. 160. 89. 90. For thou hast sent thy Hely Child Jesus, and declared Him to be the Son of God with power, by the Resurrection from the dead. Rom. 1. 5. For though He was crucified through weakness, yet He liveth by the power of God. 2 Cor. 13. 4. Thou wouldst not suffer thine holy one to see corruption : But hast made known to Him the ways of life, and made Him full of joy with thy countenance, Acts 2. 27. 28. Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. S. John 17. 2. Adored be thy eternal love which appeared in the sufferings of Christ, and the glory that followed. 1 S. Pet. 1. 11. Adored be thy Love which hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead. v. 3. Who hath brought life and immortality to light through the Gospel. 2 Tim. 1. 10. And is become the first fruits of them that slept. 1 Cor. 15. 20. And is the Resurrection and the life, S. John 11. 25. We rejoyce in the consolation which Thou hast sent unto us, and that we in this farthermost part of the Earth are become his inheritance. We praise Thee, we blefs Thee, we most heartily devote our selves to th' obedience of Jesus, as is but just and meet. For to this end Christ both died and rose, and

resolved, that He might be Lord of the dead and living. Rom. 14. 9. We reverence his Sovereign Authority; We submit our selves to his Liaws; and depend upon his care and good Providence. We refer our selves to his wise Will and pleasure in all things; desiring nothing more, but that whether we live or die, we may be the Lord's. v. 8. O that thy Spirit, which raised up Jesus, may dwell in us; guide and govern us: That Thou, who raisedst up Christ from the dead, mayst also quicken our mortal bodies, by thy Spirit dwelling in us. ch. 8. 11. O that the rest of the world may become his possession too; and all with one mind and one mouth glorifie God; even the Father of our Lord Jesus Christ; ch. 15. 6. Who is the faithful witnes, and the first begotten of the dead, and the Prince of the Kings of the earth: to Him be glory and dominion for ever. Amen. Rev. 1. 5. &c.

§. 6. ASCENSION-DAY, or SUNDAY.

O! The height of that Glory wherein our Savior is inthroned! Who is gone into heaven. 1 S. Pet. 3. 22. And made higher than the heavens. Heb. 7. 26. nay, ascended up far above all heavens; Eph. 4. 10. Far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come. Eph. 1. 21. What a comfort is it to dust and ashes to see their nature shining brighter than the highest Stars of glory! to behold their flesh the greatest beauty of the Paradise of God? Where should our conversation be, but in Heaven? where should the members and the heart be, but where their Head and their treasure is? What should we seek but those things which are above, Where Christ sitteth on the right hand of God? Col. 3. 1. O ye little vanities! how contemptible are all your pleasures? how low are all your dignities and honors? how base and vile the rest of your temptations, when we look up to Heaven where our Savior sits in unmatchable glory and Majesty? Never speak to us any more; never persuade us to follow worldly lusts; our thoughts are not now so mean. We are dead to all those things, and our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with Him in Glory. Col. 3. 3. 4. But is that eternal life with Jesus the thing we seek? is our heart indeed set on things above, where He is at God's right hand? Let us search and try; do we in good earnest travel with high and heavenly designs? are we ambitious of nothing so much, as to be like to Jesus? and by the most self denying ways to obtain his glory? do we spare no pains to flatten our

too eager desires towards the things on earth? to let out our vain and airy conceits; to sharpen our appetites after real happiness; to inflame our love, to heighten our desires and hopes; to strengthen our Faith; to excite our watchfulness; and engage our serious endeavors, that we may possess the things above? Are we sure that *the Wisdom that is from above* *S. Jam. 3. 19.* is the crown of our glory? Humility our honor; to do good, our riches and treasure; to be religious, our business; and to rejoice in God, our highest pleasure? Does *the peace of God which passeth all understanding, keep our hearts and minds?* *Phil. 4. 7.* Are we above the threats, the contempt, the hatred, the oppression, the enmities and affronts of this evil world? Above our own and other mens passions and peevish affections? So that we return good for evil; kindness for injuries; and prayers for curses? Are our hearts carried aloft in holy Prayers? Do we send up continually the Sacrifice of praise, giving thanks to God for all his Benefits? Do we dwell above in pious Meditations of the Glory wherein our Savior is enthroned? Do we *covet earnestly the best*, and most useful gifts, and especially bend our course to that *more excellent way*, [of ministring to the welfare of the Church, and of our own Souls; even that of Charity?] *1 Cor. 12. 31.* Have we *purified our souls, in obeying the truth through the Spirit, unto unfeigned love of the brethren?* *1 S. Pet. 1. 22.* Is that sweet rning, that heavenly Charity, our dearly beloved? which is the very joy of heaven. Then the Angels give us joy of a happy Resurrection and Ascension with *Christ Jesus*: for *God hath quickned us together with Christ, And hath raised us up together, and made us sit together in heavenly places.* *Eph. 2. 5, 6.* The day-star is risen in our hearts, foretelling our approaching glory. We behold the morning of eternal joy, the dawning of the day of Recompences. And we may rest assured that God will not leave us in the grave, nor suffer us for ever to see corruption, but *it shall deliver us into th' Arms of our Lord; For this corruptible must put on incorruption, and this mortal must put on immortality,* *1 Cor. 15. 53.* and this mortality shall be *swallowed up of life.* *2 Cor. 5. 4.* Nay, we may now triumph, and say, *We are the children of God, And if children, then heirs; heirs of God, and joint-heirs with Christ.* *Rom. 8. 16, 17.* Who has also given us the earnest of the inheritance. *Eph. 1. 14.* For He has form'd already a model of the heavenly Sanctuary within our breasts; where *Christ*

Jesus Himself is inthroned; and the Name of God is continually honored and glorified. And therefore we may humbly conclude in the words of *Jesus*, *If God be glorified in us, God shall also glorifie us in Himself.* S. *John* 13. 32. And O! that *the Father of glory* would be pleased more and more to give *us* *thus the spirit of wisdom and revelation, in the knowledge of Him: That the eyes of our understanding being inlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power; Which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places.* Eph. 1. 17 to 20. Amen.

§. 7. APRIL.

DID we observe well that glorious Person who feasted us at his Table; and mark the kind and gracious words which He spake unto us by the representation of his broken Body, and Bloud that was shed for our sakes? Alas! we should not have been here if we had had a clear view of his Glories? He would have carried us to heaven with Him if our hearts had been poss'essed with the fulness of his Love. Our eyes are too weak to behold his Perfections; our thoughts too narrow to comprehend th' unsearchable riches of his Grace. But have we not seen something of Him? Did not many of his beautiful Graces shine fairly in our eyes? Did He not even force upon us some sense of his wondrous goodness and Charity? and has He not put Himself, by sensible tokens into our very hands, nay, entred into our heart, and told us that He desired it for his habitation? Where is He then? what have we done with Him? Are the thoughts of Him vanished already out of our minds? does the love of Him languish and dy thus soon in our breasts? are we content to let Him go, and see Him no more till the same Solemnity come about again? How shall we be able then to appear before Him at that time? with what face shall we be able look upon Him whom we slight so much as to like any company better than his? will it not confound us to think that we are but strangers to Him, tho' we've been so often with Him: and that He can find nothing of Himself in us, no, not after so many professions of the greatest love and friendship to Him? O! let Him see that He has not bestow'd Himself on those that know not how to value so Divine

vine a Guest. Let us preserve an everlasting Memory of his dying Love; never fail to thank Him for it every day, with the greatest passion we are able to excite: look on Him seriously, and study to be like Him; never take off our eyes from his beauties, till all his lovely qualities be imprinted on our hearts; imitate his humility and great condescension to us of low estate; learn of Him to be meek and lowly in heart; *S. Mat. II. 29. Walk in love, as Christ also has loved us, and given Himself for us an offering and a Sacrifice to God for a sweet smelling savor; Eph. 4. 2; and purify our selves even as He is pure. 1 S. John 3. 3. Let our conversation be without covetousness, and let us be content with such things as we have. Heb. 13. 5. Trust in the LORD, and do good. Ps. 37. 3.* And make Him our hope, and our portion. That as long as we live, Christ Jesus may be seen among men. O! what a goodly sight would it be, to behold our Lord still walking up and down in the world! to see the loving, the peaceable, the meek, the merciful, the Holy Jesus again upon th' earth! Let every one of us resolve to be that blessed man, in whom He shall appear; let not his image and likeness be lost whilst we are in being; and let us labour to leave it upon others when we are dead and gone.

PARTICULARLY we may pitch upon the PATIENCE of our Lord under all the rude affronts and cruel pains He endured from his enemies: and the great dulness, untowardness, and slowness to believe which He found in his Disciples: for our Meditation this Month. That so *Patience* may have her perfect work in us, that we may be perfect and intire, wanting nothing. *S. Jam. 1. 4. For we have need of patience; that after we have done the will of God, we might receive the promise. Heb. 10. 36. Rest in the LORD, and wait patiently for Him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Ps. 37. 7.* We must resolve not to be discouraged in our Christian course, whatsoever it be that we are to do or suffer, and to *Warn them that are unruly, comfort the feeble minded, support the weak, and be patient towards all men. 1 Thes. 5. 14.* Remembring that this is the Character of those who received the heavenly seed in an honest and good heart; that they brought forth fruit with patience. *S. Luk. 8. 15. Knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed. Rom. 5. 3. 4.*

O Love, what hast thou done? said an holy man, when he thought of the mercies of God in *Christ Jesus*. Thou broughtest the Son of God down from heaven, and madest Him appear in the likeness of man; thou broughtest Him to his Cross and madest Him an Offering of a sweet smelling savour unto God. O Love what wouldst thou not do (*may we say to our selves*) if thou didst but possess our hearts? That which made Him like to us, and brought Him down hither, would make us like to God, and carry us up to Heaven. If we did but love God, what cou'd He demand of us which we shou'd not immediately do? how naturally shou'd we study to please Him? how easy and delightful would it be to comply with his Will? and what a favor shou'd we count it that we might know his Will which we are to do? None of his *Commandments* wou'd be grievous to us, but all his *ways pleasantness*, and all his *paths peace*. *Prov. 3. 17.* And will it not be very strange if we should not love Him, who has loved us so much, and is still demonstrating his kindness to us? We must forget our *Self* if we should not love Him, and *that* He will not let us forget, but calls us often to his holy Table, and feeds us with the sweet Remembrance of Him: there He represents to us that which we continually profess to believe, That He is the Father Almighty, *Of whom the whole family in heaven and earth is named. Eph. 3. 15.* That *Jesus Christ* is his only Son our Lord; that He was conceived by the Holy Ghost / Born of the Virgin Mary / Suffered under Pontius Pilate / Was crucified / dead / and buried / He descended into hell; Rose again; Ascended into heaven; sits on God's right hand; And shall come to judge the quick and the dead. This is our Faith: May we never make confession of it without feeling it excited to *work by love. Gal 5. 6.* May it alwaies call to mind the Vows we have made to live by this *faith of the Son of God. ch. 2. 20.* May it purify our hearts. *Acts 15. 9.* that when He shall appear again and come to judge the world, our *faith may be found unto praise and honor, and glory, Amen. 1 S. Pet. 1. 7.* We must resolve therefore to reflect on it for this end; show that we do willingly remember the Lord *Jesus*, and study to stir up his love in our hearts; and have not only some sudden flashes of it forced upon us, by the meer greatness and power of his Love. And we must think that our love to Him will grow faint and cold without these endeavors, so that it will be a doubt to

selves (*O! how uncomfortable is that?*) whether we love Him or no.

And the better to preserve it, we may often this whole Month Meditate particularly upon this piece of *Christ's* Love, in instituting and ordaining, just before He died, these HOLY MYSTERIES at this divine Feast, as pledges of his Love, and for a continual Remembrance of his death, to our great and endless comfort. *O! what kindness was this! may we think with our selves,* what wonder of love, which is here fairly represented to us, and set before our eyes! what a pleasure is it to see our selves thus beloved of the Sovereign of the world! to behold our selves in th' arms of th' Almighty, th' only wise, and all-sufficient Good, who will never fail to take care of us, provide for us, direct, support, assist, comfort and protect us, yea, and eternally bless us! This is love indeed, that we have such pledges given us of his everlasting kindness; that we shall see Him in th' other world, where we shall know Him, and love Him as much as we can desire. Nay, what an happiness is it that we can love Him at all, and that He will take such care to excite our love to so great an height in this world? *O! what pleasures have we felt in loving Him, and offering our hearts with sincere affection to Him!* how do our Wills sweetly melt into his, when we think how good He is, and how much we are obliged to Him? We shou'd never have prais'd Him so much, if He had not thus represented his love to us; and that, together with intire friendship and concord (*to which He also here engages us*) is th' happiness of Angels and glorified Spirits. We will never cease to think of these pleasures, that we may never, cease t' enjoy 'em: but be still more and more praising Him, till we come to praise Him in the Company of the Blessed.

§. 2. WHITSUNDAY.

WE have now seen the completion of all the Mystery of our Redemption; how that *Jesus* who learned obedience, by the things which He suffered: Being made perfect, became the author of eternal Salvation unto all them that obey Him. Heb. 5, 8, 9. Can we doubt of it when we remember the princely gifts which He has already bestow'd on his Church? Did not the spirit pour'd out, as on this day, bear witness that all those who obediently believed on *Jesus* were the Children of God? And if children then heirs; heirs of God, and joint heirs with *Christ*. Rom. 8. 16, 17. How cou'd we refrain from rejoicing

cing in these thoughts, should we be in the midst of their tribulations? For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *v. 18.* Let us not be so dull then, now that He gives us also a number of other good things so richly t' enjoy; but stir up our selves, and be exceeding glad in the comfort of that light which shines from heaven upon us; making known unto us the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and prophets by the Spirie. *Eph. 3. 3. 5.* And is it possible to know Jesus, and not to learn obedience of him? What was it that He design'd from first to last but to form to Himself an obedient, holy people, Zealous of good works? Do we not see how early He went Himself about his Father's business? how dutiful, obedient, and subject He was unto his Parents. *S. Luke 2. 49. 51.* How humbly He condescended to be baptized by a meaner person than Himself because He wou'd fulfill all righteousness. *S. Mat. 3. 15.* and what did He do immediately after He was baptized, but enter into a combat with the devil, and vanquish those very temptations which foiled our first Parents? *S. Mark. 1. 12. 13.* O! how gloriously did He then triumph over Pride, Ambition, eager Appetite of meat and drink, and all persuasions to Presumption, or Distrust of God! *S. Mat. 4. 1—11.* Let us consider what was the first thing he preached after this, that Men shou'd Repent and believe the Gospel *S. Mar. 1. 15.* And his Sermon that presently followed on the Mountain, *S. Mat. 5. 6. 7. ch.* what Lessons doth it teach, but poverty of spirit, mourning, meekness, mercifulness, purity, peaceableness, constancy, patience, and such like heavenly virtues? without which He tells us, in the conclusion of his discourse, we may as discreely build an house upon the sand, as hope to go to heaven. *v. 26, 27.* And was not his whole Life a continual Comment upon this Text? Whither tended all his Promises, his exceeding great and precious promises; *2 S. Pet. 1. 4.* but that by these we might be partakers of the Divine nature, having escaped the corruption that is in the world through lust? O God! that we should be no more moved by such Promises to purify our selves! what miracle will work upon those hearts, whom these will not prevail upon to be obedient? and yet we see his Miracles also had the same Design, to win Men to a better Life. We hear Him admonishing th' Impotent man whom he had cured,

Behold / (mark what I say) thou art made whole: sin no more, lest a worse thing come unto thee. S. John 5. 14. So had his Death also; for He gave Himself for our sins, that He might deliver us from this present evil world, according to the Will of God and our Father. Gal. 1. 4. And that He might sanctify and cleanse the Church with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5. 26. 27. For this cause also He rose again, as well as died, that they which live should not hence forth live unto themselves, but unto Him. 2 Cor. 5. 15. And God having raised up his Son Jesus, sent Him to bless us, in turning every one of us from his iniquities. Acts. 3. 26. For which end He ascended into heaven, and Him hath God exalted with his right hand to be a Prince and a Savior, for to give Repentance to Israel, and forgiveness of sins. Acts. 5. 31. This is th' intent of his eternal Priesthood, that we should be encouraged to draw near with a true heart, in full assurance of faith, having our heart sprinkled from an evil conscience, and our bodies washed with pure water. Heb. 10. 22. And for this purpose He sent the Holy Ghost to make the Gentiles obedient; by word and deed, through many signs and wonders, by the power of the Spirit of God. Rom. 15. 18. 19. With this commission he sent his Apostles that they should go to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Him Acts. 26. 18. And this they preached with the greatest fervency, and testified in the Lord that they who believed in Him should not walk as other Gentiles walk in the vanity of their minds; &c. Eph. 4. 17. for because of these things cometh the wrath of God upon the children of disobedience. ch. 5. 6. but to them, who, by patient continuance in well doing seek for glory, and honor, and immortality; eternal life. Rom. 2. 7. Of this the Holy Ghost was the Earnest, th' Advocate of Christ Jesus here, as He is ours with the Father; the Witness of his Resurrection and Glory; the Proof and Demonstration of his Religion; the Comforter of all those that live according to it: He bids them hope that He who has so advanced humane nature (as was most apparent on this day) in Wisdom, Power, and Charity; can and will change us into his glorious Image, and make us meet to be partakers of the inheri-

rance of the saints in light. Col. 1. 12. He says unto us, *Whatsoever ye shall ask the Father in my Name, He will give it you.* S. John 16. 23. for He that has given us his Son, and sent his Holy spirit, *how shall He not also freely give us all things?* Rom. 8. 32. What shall we ask then? We will only bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. that He would grant us, according to the riches of his glory, to be strengthened with might, by his Spirit, in the innerman; that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God. Amen. Eph. 3. 14, to 19.

§. 10. J U N E.

DO we mind what we say, when every day we call God, Father; ~~Our Father which is in Heaven~~? How happy are we if we are beloved of God Almighty? so beloved that the Lord of Heaven and Earth is our Father? what is there that we can desire, what can we long for beyond this? how well satisfied and contented should we be in the poorest Condition; how well assured that all shall be well with us, if we are sure of this one thing, that he is *our Father*? and what should make us doubt of it, tho' so great an Honor? Where have we been now? what have we been doing? have we not been with Jesus? have we not professed our selves to be Christians? And truly *our fellowship is with the Father, and with his Son* Jesus Christ. 1 S. John 1. 3. He has shown us the Love which God bears to us. He has bidden us, by those tokens, rest assured that He will never cease to love us: For He has given Himself to us. The Covenant of Friendship and eternal Love has been renewed between us: we have made again an oath of fidelity to Him; and He has sworn in his Holiness, that He will not take his *Loving-kindness* from us, nor suffer his *faiethfulness* to fail. O how rich is he that possesses God; and is Heir of his immortal Glory? how chary should we be of this inestimable wealth? how void should we be of all other cares, but only this, to preserve the Love of our Heaveuly Father? What should covetousness do in that heart which enjoys such a Treasure? what should Ambition, what should Vain glory do in him that can boast of th' Honor of having God for his Father?

need he fear that he shall want, that is so well provided? Should he murmur or repine, who has such fulness? Is there any cause of anger, if our *Father* be not angry? shall we be uncharitable to any, who partake of such great charity? We must watch, and walk circumspectly, that we lose not such exceeding abundant grace, as this which is bestowed on us; and go forth in this new strength and comfort which we have received, and perfect our conquests over the World, the Flesh, and the devil; and Resolve that nothing shall separate us from the love of God which is in Christ Jesus our Lord. Rom. 8. 39. Well may we stand to this Resolution, if we remember that He is our *Father*: for what is it that has tempted us, and drawn our hearts at any time from Him? nothing but a little short pleasure; nothing but a vain, and many times foolish breath of mortal man, *whose breath is in his nostrils*, and must shortly dy, and all *his thoughts perish*; Isa. 2. 22. Ps. 146. 4. Nothing but that which the *Moth* can corrupt, or the *Rust* consume, or a *Thief* despoil us of; nothing but a fading Beauty, which sickness or time will certainly bring to decay. What are all these to the pleasure of pleasing God? to the commendation and praise which comes from unerring and eternal wisdom? to the durable Riches, Honor and Beauty, which our heavenly *Father* will give us for our Portion? Our hopes in Him now are infinitely better than any thing else. The love of such a *Father* is more worth than all that the whole World can do for us. Let us value ourselves highly then upon this account; and never call Him *Father* more but with the greatest joy and contentment of heart. *Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let our requests be made known unto God*; Phil. 4. 6. Look often into our hearts, and ask whether He be there; and say, it is enough; God is our *Father*, in this will we rejoice; *And the peace of God which passeth all understanding, shall keep our hearts and minds thro' Christ Jesus*. v. 7.

AND here we may take up a Resolution to Meditate daily all this Month upon the great FAITH and Confidence which He reposed in his heavenly Father, and expressed when He died; saying, *Father, into thy hands I commend my Spirit*. S. Luke 23. 46. He trusted Himself with Him, that He should have a blessed Resurrection. His *flesh* rested in hope that He would not leave his soul in hell, neither suffer his holy one to see corruption.

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Acts 2. 26. 27. Tho' He was then 'scorn'd, abused, made the vilest of men, and shamefully put to death upon a Gibbet; yet he took God's word for it, that He should rise, and reign, and be glorified eternally; triumphing over all his enemies, Hell and Death it self. We must labor to imitate Him in this holy Faith. both for all the things of this Life, and of that which is to come; form our selves to an habitual Trust in God's careful Providence, and precious promises; commit our selves to Him in well doing, 1 S. Pet. 4. 19. take care of that only, and leave all the rest, with an assured confidence, to Him. Let our conversation be without covetousness; and be content with such things as we have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Heb. 13. 5. 6. This is: he promise that He hath promised us, even eternallife. 1 S. John 2. 25. These things saith the Amen, the faithfull and true witness, the beginning of the creation of God; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and be with Me. To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3. 14. 20, 21.

§. II. J U L Y.

W H A T makes us sigh now that we have been with our Savior? Is it because we are departed from that holy place where we saw his glory, and beheld how He loved us? Alas! we cannot indure always to dwell in his house; we are too weak, while we are in this fleshly Tabernacle, to remain in the heights of Love. S. Paul came down again when he had been caught up into Paradise, and could not stay in the midst of those joys. But we are afraid we shall forget Him. now that those sensible representations are remov'd from our eyes, and that our Love and our joy will vanish now that we are gone from his blessed presence. Let us be of good comfort, for He is every where, and will not absent Himself if we are so desirous of his company. *The word is nigh thee even in thy mouth, and in thy heart. Rom. 10. 8.* Let us look into his holy Gospel, and read again and again the story of his Love; and look into our selves and see what He has already done for us, and He will not fail to be ever doing more. He has given us a well of water springing up into everlasting life S. Joh. 4. 14. if we believe the Gospel, the word of

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his grace. *Act. 120. 32.* and we may feed, continually on the Remembrance, which He has now given us of Himself. He desires we would make Him like our daily bread, and be ever drawing life and power, and joy from Him the Fountain of Life. Does He not love Holiness better than we can? Is not his own life, his image, his nature form'd in us? Did He not live, did He not dy, did He not rise again, and is He not at God's right hand, and has He not an unchangeable Priesthood, that He might bring us to God; *1 S. Pet. 3. 18.* and purify to Himself *peculiar people zealous of good works. Titus 2. 13.* We may be confident of this very thing, that He which hath begun a good work in us, will perform it untill the day of Jesus Christ. *Phil. 1. 6.* Let Him but know every day that we love righteousness, and hate iniquity, and He will crown us with more of his grace: for it is the Character He has given of Himself; *Heb. 1. 9.* and He will love to beautify his own image, and make it fairer and clearer wheresoever He finds it. Let us but work out our own salvation with fear and trembling, lest we should neglect so great salvation; *Heb. 2. 3.* now that he worketh in us, both to will and to do of his good pleasure. *Phil. 2. 12, 13.* and we need not fear but that he will continue to work in us for ever. That little light which is in us shall increase to a perfect day. Our love, though but like a spark, shall burn and flame, and we shall shine as lights in the world in the midst of a crooked and perverse nation: holding forth the word of life. *v. 15, 16.* Faithfull is He that calleth us. who also will do it. *1 Thess. 5. 24.* And therefore rejoice in the Lord alway: and again I say rejoice. *ch. 4. 4.* For the joy of the Lord is our strength: *Neh. 8. 16.* And they that rejoice greatly in his comforts go from strength to strength, every one of them in Zion appeareth before God. *Psal. 4. 7.*

AND here we are to remember that the more we can forgo our own Wills to satisfy his, the more assured we shall grow that he delights in us, and will rejoyce over us to do us good; and so we can never fail to find our joy in him to be full. Therefore we may fix our purposes of frequent meditation, this Month, upon our Lord's absolute RESIGNATION to his Fathers Will in all things: of which He has given such a perfect Example from the beginning to the end of his life. When He cometh into the world, He saith, Lo, I come to do thy will O God. *Heb. 10. 5, 7.* When

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He preached among men He protested, saying, *I can of mine own self do nothing because I seek not mine own Will but the Will of the Father which has sent me.* S. Joh. 5. 30. And when he was an hundred, He protested again, *My meat is to do the Will of Him that sent me, and to finish his work.* ch. 4. 34. And when He was in his bitterest Agony, from which Nature was passionately averse, He submitted himself nevertheless with the greatest meekness, saying, *Not what I will but what Thou wilt.* S. Mar. 14. *Not my will, but thine be done.* S. Luke 22. 42. Let us labor to form our selves to the same mind, and disposition, both in doing and in suffering; remembering *the word that He said unto his Apostles, The servant is not greater than the Lord.* S. Joh. 13. 20. *It is enough for the Disciple that he be as his Master, and the servant as his Lord.* S. Mat. 10. 25.

§. 12. A U G U S T.

SEEING it has pleas'd our Lord to ty us to himself by one Bond more, and we have added a new Resolution to all the rest, and made choice of him again for our only Master: how careful ought we to be that we prove not false Disciples? Have we never read or heard of an holy Man, who never used the Name of *Jesus*, but he immediately added, not without th' appearance of singular pleasure, MY MASTER. This was his glory; this he thought the highest honor upon earth that he served such a Master. Let this be one of our Thoughts every day: let it work in our minds, till the sense of these words be ingraven on every one of our hearts, My Master JESUS. Considering when we were Baptized, we were dedicated to his holy Service, and when we own'd and Confirm'd that sacred Covenant, we renounced all other Masters, the devil, the World, and the Flesh, and profess'd we would be servants of *Jesus*; and every time we have been at his Table, we have done this over again; and protested We will have no other Master, but only Him. Is there any cause, do we think, to repent of our choice of following his service? Is it not a great preferment to be one of his Family, who is Lord of Heaven and Earth; th' Heir of all things; the Prince of all the Kings of th' Earth; the Lord of Life; and the King of Glory? Do we not profess in our daily Prayers, that his Service is perfect freedom? can any reward their servants like to the blessed and only Potentate, who only has immortality? do any servants in the world serve in such hopes, or in joy

such promises, or receive such earnestness, as He is pleased to bestow on his? Is not death the Wages of sin; but the Gift of God eternal life? Rom. 6. 23. What servants are admitted to such familiarity with their Lord, as we are at his Table? Who are entertain'd with such a Feast, or live upon such delights, as we that receive his Body and Blood? And yet how zealous, how diligent, how forward are they to do their Master's Will, who serve only for the Wages of unrighteousness? how proud is a Man of the honor to follow the Court of an earthly Prince? but if he should be advanced to eat continually at his Table, the World wou'd envy his too great happiness. What a shame will it prove then, if we are not fervent in Spirit: serving the Lord, Rom. 12. 11. if we don't think our selves honor'd enough, and are not well contented in any Condition, who follow such a glorious Master? We shall not pardon our selves if we are unfaithfull to Him, or disgrace his Service by murmuring, repining, dejection of spirit, or any unworthy behavior towards Him: for what Master ever merited so much at his Servants hands? We have heard of servants that have died for their Masters; but where did we ever read or hear of a Master that freely died, even for his rebellious Servants? The business was, Jesus would purchase us to Himself by his own blood; and make us, if we have but any good nature in us, to be most intirely devoted to his most chearful obedience. Let us ask our selves therefore every Morning, Whose servants are we? What did we promise our Master such a day? If we call him Lord and Master, why don't we do the things that he saith? And shall we go about our Master's business with a drooping countenance, and a heavy heart? shall any of his Commandments seem grievous to us, after so solemn professions of love to him? God forbid; that we should cast such reproach upon him, We have not so learn'd Christ Jesus, whose we are; and whom we serve: who has said, If any man serve Me, him will my Father honor? S. Joh. 12. 26. can there be words of greater grace than these? God be thanked that we were the servants of sin, but we have obeyed from the heart that form of Doctrine which was delivered us, Rom. 6. 17. It is a favor to be the servants of righteousness. v. 18. We ought to account it an honor to receive his Commands: and to study to do his Will on earth, as it is done in heaven: how comfortably then shall we live, how comfortably shall we dy? how will it make our hearts to leap for joy

joy, to hear that voice of his, *Well done thou good and faithful servant : enter thou into the joy of thy Lord.* S. Mat. 25. 21.

NOW we may intend to make it our daily Meditation this Month, how our Lord and Master himself took upon Him the form of a Servant; and being found in fashion as a man, became Obedient unto death even the death of the Cross. Phil. 2. 7, 8, That absolute OBEDIENCE of his we should set alwaies before our eyes for a pattern, that we may not live as if we were ashamed of his service, or thought any thing below us, or too mean to submit unto, which he requires at our hands; nor ever suffer our Reputation, our ease, our wealth, no, nor our life is self to stand in competition with his Commands : But presently remember that though He were a Son, yet learned He Obedience by the things which He suffered : And being made perfect, He became the author of eternal salvation to all them that Obey Him, Heb. 5. 8. 9. And remember again that *The disciple is not above his Master, but every one that is perfect shall be as his Master.* S. Luke 6. 40.

§. 13. SEPTEMBER.

IS there any need after all we have heard, and thought, and said of our blessed Savior, that we be call'd upon, and bid to love Him? Need we be intreated, and earnestly beseeched to preserve the Memory of his most obliging kindness; and be exhorted to go again and again to praise him in this manner? Me thinks we may turn our thoughts and our speeches to him, thanking, and admiring th' excess of his love, that he will let us approach thus near unto him. It is his Love that He will at all regard us, and receive the love we offer to him : but it is a great marvel of his Love; that he has intreated us so often, and used so many Arguments to us, and laid so many obligations to love him. What are we that he should seek after us on this fashion, who had a mind to lose him? It is strange that he will accommodate and address himself to our very Senses, that our dull flesh may not hinder us from loving him. Good Lord! that thy delight should be *with the Sons of Men.* Couldst Thou not live unless we lived also? canst Thou be at all the better for us? have we been kind unto Thee, since Thou hast done all this for us? Or do we use half so many intreaties to Thee to do us good, as Thou hast done to us to be good to our selves? We cannot but be astonished.

ished at the greatness of his Mercy; and if we do but thoroughly affect our hearts with the height and depth of his Love, love will make more pathetical and moving exhortations to us than any thought can invent. Let us but leave our selves under the power and constraint of our Love, and we cannot cease to love Him, if we do but think of his Love. But we must think withall what a hopeless condition that Soul is in, which the Love of God in *Christ Jesus* can't move and prevail withall to love Him. And what may all our Brethren expect from us, who are partakers of the common Salvation together with our selves? can we find in our hearts to offend him for whom *Christ* died? shall we not open our bowels of Compassion towards others, when we stand in so great need even of infinite Mercies our selves? shall some small differences between us sower our hearts? or blunt th' edge of that affection which is sharpen'd by the Divine Love to us, when we were strangers and enemies to Him by evil works? How can we chuse but be ready to do good, and to forgive even those that have done evil to us? *To bless them that curse us, and pray for them which despitefully use us?* remembering that our reward shall be great, and we shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be we therefore merciful, as our Father also is merciful. S. Luke 6. 28, 35, 36.

AND now let us resolve to Meditate, every day this Month, upon that part of our Lord's example which He left us when He died, in PRAYING FOR HIS ENEMIES, his bitter enemies, his malicious and ungrateful enemies; his enemies that with implacable wrath most devilishly contriv'd the destruction of the most innocent, loving, obliging and bountiful Person that ever walk'd upon the face of the earth; and remember how sweetly and mildly He treated even that villanous traitor, his own servant, who betray'd Him with a base hypocrisy; saying no worse words than these to him, Friend, wherefore art thou come? S. Mat. 26. 50. Betrayest thou the Son of man with a kiss? S. Luke 22. 48. And let not either the greatness of men's malice; or their barbarous requital of the Benefits they have receiv'd from us; or their treacherous hypocrisy; or their vile distimulation, or any other aggravation of their crime, hinder us from following our Savior, and stifle our love to our enemies. And particularly let us express our love by

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Praying most earnestly for 'em, bewailing their folly and madness; pitying th' ungodly hellish state wherein they are; and imitating the charity of Heaven to which we recommend 'em. Let us *open our mouth with meekness of wisdom*, and let *the law of kindness be in our tongues*, Prov. 31. 26. and speak to them graciously who have disoblighed us. If our *enemies hunger*. we must *feed* 'em, if they *thirst*, give 'em *drink*; for in so doing we shall *heap coals of fire on their heads*, Rom. 12. 20. that if it be possible they may be melted into better nature, and their evil may be overcome with good. v. 21.

§. 14. OCTOBER.

WITH what unwillingness are we wont to leave the company of a Friend in whom we delight? how does the Remembrance of him stick unto our minds? how often do we think of the kind words we heard from his mouth, and view the tokens he has left us of his love? Do we not use to cast our eyes behind us when we go from him, and look after him as long as he is in sight? are we not glad to see but his back, when we can't see his face? O sweet *Jesus*, (then should we say to our selves) who can be content to part with the thoughts of Thee, when he sees the Love Thou bearest to us, and all the blessings Thou impartest to thy friends and followers? what heart can indure to lose the sight of such happiness, or suffer thy Remembrance to die out of its mind? We should look as far as Heaven rather than suffer Thee to go out of our thoughts; and always be casting our eyes to thy dwelling place; that we may behold, at this distance, tho' never so little of thy most excellent Glory. So one wou'd think in reason: but this dull flesh begins to complain that it is tired, and can't thus follow Thee any farther. It makes us sigh to think that we must lose this clear and lively sight which we have of Thee: and yet, as heavy as it is, we will nor cease to be often looking after our Savior; what tho' we can't always see Him so as we have now *seen Him in the Sanctuary*; yet we will never forget Him; and the darkest apprehensions of his Love and favor, shall ever be dearer to us than any object in this world. Blessed be his goodness which has given us such pledges of it, as ingage us to remember Him. We will be ever mindful to keep this covenant we have made with Him, and think upon his commandments to

to them. Ps. 103. 18. And as long as we do his Will (tho' we can't always lift up our thoughts and affections as we wou'd unto Him) we hope we are his friends. O sweet words which I have heard from the mouth of our Savior, *Whosoever shall do the will of God, the same is my brother, and my sister, and my mother.* S. Mar. 35. We have no other Will, O Lord, but thine, and we will ~~prove~~ *what is that good and acceptable and perfect will of God*: Rom, 12. 2. that we may be eternal friends, by the constant union of our wills in one. Let our Lord command what He pleases, it shall be obey'd. Let Him do what He sees good, our Wills shall be done as well as his. ☉ my soul, *thou hast said unto the LORD. Thou art my Lord; my goodness extendeth not to Thee; But to the Saints that are in the earth, and to the excellent in whom is all my delight.* Ps. 16. 2, 3. They are his friends, and what we do to them, He accounts it as done unto himself. We may think ourselves happy, that we shall never want Him whilst we enjoy them. We feed Him, when we feed them. We go to see Him, when we visit them in their need and misery. *Verily I say unto you, (they are the words of the Lord) in as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me.* S. Mat. 25. 40.

WE must intend therefore all this Month to endeavor to excite BROTHERLY KINDNESS, which is the fountain of Charity: and look on it as a great part of the riches of the Divine Grace, that He is not only content to love us himself; but has contrived ways and means that all Men may love us also, and commands them so to do, as they hope to be saved. Let us begin this *Brotherly kindness* then our selves, that so we may be able to say every day, O! how great is thy Mercy, O Lord, that Thou lovest us thy Self, and wouldest have all the world to love us! O! how great is thy goodness that Thou not only chargest them so to do, but ingagest them to love us by thy love! yea, to love us so as Thou hast loved us and them, and so as they love themselves. How full, how incomprehensible is the love of our God, who would have us hated by none, but every man to be our Friend? if we are in Need, every man to do us good? How can we Want who have such a Father, who has made all men to be our Brethren? How happy would He make us, who labors to set all hearts open to us; that as many Men as we see, so many

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Lovers we may behold? Thoudwellest, O God, in love; and wou'dst have us to do so too, by loving, and being beloved of all. What reward shall we make to the Lord for his Love? He tells us that it is Love. *Unfeigned Love of the Brethren; love one another with a pure heart fervently.* 1 S. Pet. 1. 22. This is the thing which He would have us do; and this will make us blessed for ever: by loving Him and all others; and by being beloved of Him, and of all men too that love Him.

§. 15. NOVEMBER.

WHAT our Savior said to the people concerning *John the Baptist*, may be imitated by us with a small alteration: what went ye out for to see? a reed shaken with the wind [a thing of no moment] *But what went ye out for to see? a man clothed in soft raiment?* [some worldly pomp and bravery] *Behold they are in Kings courts.* *But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a Prophet. For among those that are born of women there is not a greater prophet than John the Baptist.* S. Luke 7. 24, 25, 26, 28. Where have we been? *may we say to our selves*, at an ordinary meal, or a common entertainment? what went we out to receive? a piece of bread and a cup of wine? that we have in our own houses. Or what went we from home to see? a dumb show, a silent gravity, a company of men with serious looks and sad behavior? these we may see among those that mourn for any dead friend. Or what went we out for to see? Bread broken, and that and the Wine divided, in a solemn and holy manner by th' appointment of *Christ Jesus*? Yea, and much more than so, *Christ Himself*, the Son of the Blessed, under those signs and figures of his Death. *This is He of whom it is written, Behold the Lamb of God, which taketh away the sin of the world.* S. Luke 7. 27. S. John 1. 29. Verily, there is none born of women like unto him, th' only begotten Son of God, the Heir of all things. And we have been at his Table, we have beheld th' astonishing Love of God in delivering him up to suffer for us; we have receiv'd the pledges of dearest Love; and th' earnest of all those Goods that He possesses. Could we see *no beauty in Him that we should desire Him?* *Isai. 53. 2.* Nor taste any pleasure in having friendship with Him? Is it nothing to partake of the Merits of his Sufferings? to be made Sons of the King of Heaven, and heirs of his Love, by being made partakers

of his Divine Nature and Disposition? Where were our eyes then? What were our thoughts doing? None ever believ'd and consider'd this Love that God bears to us, who was not mov'd and inflamed by it to love Him above all things. For the Creator and Possessor of Heaven and Earth to love us; what a word is that? Who can hear it, and not be at once both amazed and transported? especially when He loves us so much as to send his own Son unto us, yea, his only Son, the Son of his love: who has so loved us, as to spend his dearest Blood in our service; and all this freely, without any motive but his own Love; and to procure us the greatest Blessings, no less in conclusion than immortal life. What heart can think of this, and not be overpower'd by it? And need He intreat us not to forget the Love He has shown unto us? to spend a few thoughts every day on such a Friend, that has deserv'd so much of us? A mean request, which should be granted, *one would think*, without th' asking. And will we be at no pains to preserve his Memory? shall He slip out of our minds unless He force Himself into our company? It is easy to be warm by a Fire side: 't is almost impossible not to be mov'd, when the Person we love is before our eyes: But when we are gone from the fire, we must exercise ourselves, not to grow cold again; and when a friend is at a distance from us, we must look upon the tokens we've receiv'd of his kindness, or some other way bring him to our remembrance: or rather our great love to him will often present him to our imagination. Let us but love our Savior then in an hearty manner, and how can we fail to love Him more? that little thing is all that He desires of us; that we would love Him best, and then to do even what we will. For we may consider, that it is the nature of all love, not to let our heart be joyn'd to any other object which shall in any degree prejudice that which is principally loved. Whatsoever is esteem'd, honor'd, and admired by us above all others, will not permit any thing to be entertain'd that shall any ways injure it in our thoughts and affections; We are naturally averse to any such objects, and reject 'em with disdain, as those which are inconsistent with our better desires. If our Redeemer therefore be advanced and seated in our Hearts by an unfeigned Love to Him above all things on Earth, it will render every thing

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despicable which would draw our hearts from Him, or in the least abate our devotion to Him. We shall look upon it as a base Temptation, and an unworthy offer, which is not only to be slighted and rejected, but hated and loath'd. We shall say *How shall we that are dead to Sin, live any longer therein? Rom. 6. 2.* We have done with all your adulterate pleasures; *Jesus* is our Joy, our Life, and our Crown; what pleases Him, pleases us. His Love is a law within our hearts, and therefore we *delight to do thy Will, O God.*

AND the more to fortify our selves, let our settled Intentions be to Meditate often, all this Month, upon the COURAGE and CONSTANCY, the Fortitude and Magnanimity of *Jesus* in asserting the Truth of God. For this is particularly remembred by S. Paul as part of his Character. *1 Tim. 6. 13.* *Who before Pontius Pilate witnessed a good confession.* By which we should excite our selves, out of Love to Him, to follow after righteousness, godliness, faith, love, patience, meekness. *v. 11.* Whatsoever it cost us. Let the dangers be what they will, we should still fight the good fight of faith, lay hold on eternal life *v. 12.* wherein is our love made perfect, that we may have boldness in the day of Judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth is not made perfect in Love. *1 S. Joh. 4. 17, 18.*

§. 16. D E C E M B E R.

Thou are my portion, O LORD, I have said that I would keep thy words. *Psal. 119. 57.* Why should we repent us of our Choice? or start from our Resolutions? Thy Counsels and Commands are the surest guide; thy Power the strongest defence; thy good Providence the fullest storehouse; thy eternal Justice and Holiness the best security; thy Promises the richest treasure, and good Hopes in Thee our highest happiness. It is enough, enough, O Lord, to be beloved of Thee, th' al-sufficient Good; who comprehendest all things in thy mind, and canst do all things by thy Power, and delightest in raising such monuments of thy Wisdom and Greatness, as thy Almighty Love may dispense endless Blessings unto. We are well satisfied now that we can say, *Thou* art our Refuge, and our portion in the land of the living, *Pf. 142. 5.* The Lord is our Portion, whom shall

shall we envy? The Lord is our Portion, for what shall we be discontented? The Lord is our Portion; of whom shall we be afraid? *Why art thou cast down. O my Soul? and why art thou disquiet within me? Ps. 42. 11.* How can his Friends fail to partake of his bounty, who treats even his enemies with so much kindness? *My Soul, wait thou only upon God: for my expectation is from Him. Ps. 62. 5. Trust in the LORD, and do good, and verily thou shalt be fed: Delight thyself also in the LORD; and He shall give thee the desires of thine heart. Ps. 37. 3, 4. Cast thy burden upon the LORD, and He shall sustain Thee. He shall never suffer the righteous to be moved. Ps. 55. 22. Wait on the LORD and keep his way. Ps. 37. 34.* For the eyes of the Lord are upon them that love Him, He is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and a help from falling. He raiseth up the Soul, and lighteneth the eyes: He giveth health, life, and blessing. *Eccles. 34. 16, 17.* All sacrifice is too little for sweet savor unto Him, and all the fat is not sufficient for his burnt offering: but he that feareth the Lord is great at all times. *Judith 16. 16.* The spirit of those that fear the Lord shall live, for their hope is in Him that saveth them. *Eccles. 34. 13.* Our heart shall rejoyce in Him: because we have trusted in his holy Name. Let thy mercy, O LORD, be upon us according as we hope in Thee. *Ps. 33. 21, 22.* And we hope that we shall never forget thy Word which we have said that we would keep: the revelation of thy Wisdom; the declaration of thy Will; and the description of thy most holy and happy Life. O God, *Thy testimonies have we taken as an heritage for ever: they are the rejoycing of our hearts. We have inclined our hearts to performe by statutes alway, even unto the end, Ps. 119. 111, 112.* This day we have added one vow more of consecration to Thee. We have made over ourselves intirely to Thee to be our Portion. Whom shall we love, whom shall we serve, to whom shall we resign our Wills and Ways? but only to Thee the Father of Lights, and the Father of Mercies, who hast not thought thy Son too much to give to us. Neither will we forget this happy day, which has brought us a taste of the joy, and peace, and serenity, which spring from the very beginning of a Godlike Nature. We will alway be devoted to Thee; let thy Will be done on Earth, as it is in Heaven; for it is the Will

of our Heavenly Father? Let these words remain upon record against us, if we endeavor not to make *Christ* our pattern : and not only in that place where we have now been, but in all our Behavior in this World (*that great Temple of thine*) demean our selves holily and purely, with that humility, reverence, meekness, and submission, which becomes thy Presence. What have we here to do, but to show forth the glorious perfections of Righteousness, Mercy, and Truth, which we beheld in Him? and to declare th' esteem we have of Him, and our satisfaction in our Portion; by modesty, contentedness, thankfulness, faith, patience, hope, joytul resignation of all our concernments, with an equal mind to God's wise disposal? This is our Will and our Resolution: And we will declare from Year to Year that this we take to be our Happiness.

AND here we may very fitly purpose, often and seriously to reflect, all this Month, upon our Savior's CONTEMPT OF THE WORLD, when He had chosen to come and do the will of God. Riches, Honor, Glory, and Pleasure, were nothing in his account, in compare with the satisfaction of doing the pleasure of God, tho' it were by sufferings. He did not regard th' esteem of men, nor what they said of Him. Tho' He died an ignominious and disgraceful Death, as well as liv'd a poor and despicable Life, He was not ashamed nor dejected; but rather gloried in both : Because his business was not to please Himself; *but as it written, The reproaches of them that reproached Thee fell on Me. Rom. 15.*

3. Let the same mind be in us, that was in Him, *Let every one of us please his neighbor for his good to edification. v. 2.* but overlook the Censures, and vain opinion of this world, with all the honors and preferments of it : so we may but approve our selves to God, and his Will be fulfilled by us. For it is a faithful saying, *if we be dead with Him, we shall also live with Him : If we suffer, we shall also reign with Him. 2 Tim. 2. 11, 12.*

§. 17. CHRISTMAS-DAY.

IS not our Heavenly Father very desirous that we should love Him? Wou'd He else have sent his only Son to appear among us, and manifest Himself to us, yea, manifest Himself in our flesh? And more than that, wou'd He have purchased us to Himself by his own Blood? O how dear has He paid for our love! Let us therefore love Him, yea, love

love Him exceedingly, that He may not lose the great price wherewith we are bought, But what love do we bear Him, if we be not like Him? what are we the better that a Savior is born to us, if He be not form'd in us, and dwell not in our hearts by Faith? Was not this th' End of his taking our Nature, that He might purify it, and make us reverence our selves more than to defile that which is so near a-kin to the Son of God? O most wise Goodness, which by becoming like to us, design'd to make us like Himself. We see the Humility of the Blessed Jesus, who was born of a poor Virgin. We see his sweetness in accommodating Himself to the vilest of us, and taking on Him the form of a Servant. We see how little He valued Riches, and the Dignities, and the Pleasures of this world; How contented He was in a mean Condition; how obedient to his Parents; how courteous to the meanest Clients, who came to receive, not to give. We see how liberal He was of his Favors, how unwearied He was in doing Good, how patient in suffering any Evil; how He loved Righteousness and hated Iniquity; how dear th' Honest heart was to Him, and how odious hypocrisie. We see how Meek He was, when He was affronted; how loth his enemies should perish; how little concern'd either in the calumnies or applauses of the World; how absolutely Resign'd to the Will of God; and how Desirous to do Him honor. O how often did He Thank his heavenly Father? how many hours did He spend in Prayer and private Converse with Him? how Joyfully did He suffer great pains to do great good? and at last Laid down his life, full of hope in God to see a glorious resurrection? These are the beauties of Jesus, which we admire; This is th' Image of Him, which we've vow'd to carry always in our hearts. This is the Glory of Humane nature, th' honor and dignity to which we wou'd be preferr'd. We desire to be Great in nothing but his Humility: to be rich only in contentedness, and sweet condescension: to have the Pleasure only of pleasing God, and our Brethren to their edification: to Rejoyce that God's will is done, tho' ours be crossed. And 't is no small Joy to see the beginning of this beauteous Image drawn upon our hearts. He that did not despise the Virgin's womb, will not despise the humble Oblation we have made of our selves to Him; nor that little likeness

He sees in us of Himself. Do we not see what great things come from a mean Beginning? how a poor Babe, that lay in a Manger, came to be the King of Glory? We must hope in God then that we shall grow to a greater stature; and more exactly resemble our dearest Savior. He has given us assurance that He will not overlook us, now that He sits on the Throne of his Glory, 'Tis a Throne of Grace too, unto which we may address our selves, and find grace to help in time of need. Let Him but see how much we honor Him; how precious his Memory is unto us; how we are in love with his Purity; and He that was manifested in our flesh, will manifest Himself in us; He will adorn us with all his Graces; and make us shine as Lights in the world, in humble Charity, meekness of Wisdom, in chearful Patience, and devout Obedience. Blessed be God for this Hope: we have no cause to envy the greatest persons; no not her that carried Him in her womb, and then in her arms, if there had been nothing more: for tho' we are apt to say as the Woman among the multitude did, *Blessed is the womb that bare Thee, and the paps which Thou hast sucked.* yet Jesus said, *yea, rather blessed are they that hear the word of God and keep it.* S. Luke 11. 27. 28. They that hear and believe his word, conceive Him in their heart: and they that do it, bring Him forth in their life. Blessed be Jesus for the least share we have in this Blessedness: We will spend this holy-day in praising Him for the Hope we have to partake of more of it. What can there be more delightful to those who know what it is to Believe in Him and Obey Him? And in what shall we spend the rest of this time wherein we Commemorate his coming into the world? Shall we be so uncivil to our Lord, as to go more willingly to feast with our Neighbors, than to feast again with Him? shall we go to their houses with more chear than unto his? We will never so dishonor Him. God forbid that we should feast our Bodies more than our Souls. We will rather imitate the ancient Christians, who could find in their heart to meet every day before the morning light to sing Hymns to our Savior. We will, at least, be able to say with David, *(O that all others may bear us company)* We have gone with the multitude, we went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day. Psal. 42. 4.

PART III.

Sacramental Devotions for seven Days After the most comfortable Participation of the Body and Bloud of Christ.

CHAPTER. I.

MONDAY, or the first day After that heavenly Feast.

We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Heb. 3. 14.

Section 1, *A Direction how to deport my self when my Calling requires me to fall to my usual Affairs.*

I must do it; but yet still remembering that I have greater Business than that upon my hands. What I do by Devotion and solemn Religion on a *Sacrament day*, I must do *every day* by the material Practise of Virtues. I must keep my Heart curiously; and restrain my Passions powerfully; every day proceed in the mortification of my Anger, and irregular Desires; not let Drunkenness, or Gluttony enter; or Evil words go forth of that Mouth thro' which our Lord Himself has passed. If I have communicated worthily, I have given my self to *Christ*, all my Liberty and my Life, my Body and my soul, my Actions and my Passions, my Affections and my Faculties, what I am and what I have; and in Exchange have received Him; and I may say with *St. Paul*, *I live, yet not I, but Christ liveth in me. Gal. 2. 20.* So that I must live no more to the world, but unto God. I must maintain that acquaintance with my Blessed Lord which I then begun, and look upon it, not as a Transient Act, but as an Entrance on a Lasting State, which ever after I am to continue in. I must every day make some solemn Reflections upon my behavior when I was before the Lord, and rejoyce in his Goodness; bless Him for the Refreshments He has afforded me; and render Him hearty thanks that He has *satisfied me so abundantly with the fatness of his House, and made me to drink of the River of his Pleasures. Ps. 36. 8.* After such solemn Engagements nothing is more proper, nothing more equitable than a Reasonable service; which consists, 1, In a happy agreement of my Profession and

Actions, my Belief and Practice, my Principles and Conversation. 2. In subjecting my Flesh and Body to my Reason, yielding my Members as *instruments of righteousness unto God*. Rom. 6. 13. 3ly, In worshipping God with th' Understanding and inward man; for God being a *spirit and* the highest Reason, I *must worship Him in spirit and in truth*. S. Joh. 4. 24. and without that I can take no Comfort in it, but shall run into Hypocrisie, and deceive my self. I must hold my Understanding to it as much as in melies, and if at any time, by wandring thoughts, it declines from that point, reduce it and bring it back again to the Center from which it has swerved, and tho' the service be thereby somewhat impair'd, yet, as long as that interruption is not wilful, God will still accept of it as a Reasonable service. See *more ch. 3. §. 3. about the beginning.*

§. 2. Psalm 8. [*Mr. Tindall's and Mr. Coverdale's Translation; as are all the Psalms and Sentences of scripture in our Common Prayer Book; which are still retain'd in that service, possibly by God's so ordering it for th' honor of his Martyr, Mr. Tindall, tho' we have now a more correct Translation of the Bible (the second since his, as Part II. Ch. 1. §. 5.) made and established by th' Authority of K. JAMES. I.]*

☉ **LORD** our Governor, how excellent is thy Name in all the world: Thou hast set thy glory above the heavens! Out of the mouth of very babes and sucklings hast Thou ordained strength, because of thine enemies: that Thou mightest still the edemy and the avenger. For I will consider thy heavens, even the works of thy fingers: the moon and the stars which Thou hast ordained. What is man, that Thou art mindful of him: and the son of man, that Thou visitest him? Thou madest him lower than the angels: to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands: and Thou hast put all things in subjection under his feet. All sheep and oxen: yea, and the beasts of the field; The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas. O LORD our Governor? how excellent is thy Name in all the world: *Glorp be to the Father, and to the Son: &c. As it was &c.*

§. 3. *A Pretence for Abstaining from the Lord's Table, answered.* IS it such a great matter whether I receive this Sac-

Sacrament, or not, if I do but in leavor to serve God with a good Conscience: *Answer.* CAN you serve God with a good Conscience, whilst you despise his Command and Ordinance; or is that no great matter?

§. 4. *Another Pretence.* LOVE and Charity is the Bond of Perfectness. Col. 3. 14. And if I love God with all my heart, and with all my soul, and with all my mind, and my Neighbor as my self, on these two Commandments hang all the Law and the Prophets. S. Mat. 22. 37, 39, 40. and is more than all whole burnt-offerings and sacrifices. S. Mark. 12. 33. *Answer.* YOU may as well say, you need not go to Church, nor perform any other outward Acts of Devotion. Our Savior says, If ye love Me, keep my Commandments. S. Joh. 14. 15. and by Consequence that of Receiving this Sacrament. S. Luke 22. 19. This do in Remembrance of Me.

§. 5. *III Pretence.* I Look on it to be an indifferēt thing which one may do, or let alone; for the Scripture saies, Gal. 6. 15. In Christ Jesus neither Circumcision availeth any thing, nor uncircumcision, but a new creature *Answer.* TH' Apostle, means not that th' use of this Sacrament was an indifferent thing, but Circumcision, for which they so much contended, and whereof they boasted; being done away by the Death and Resurrection of Christ, tho' permitted a while to the weak Jews who could not so soon forget the Law of Ceremonies. Acts 16. 3. Circumsised him because of the Jews. But you will not say that the Sacrament of Baptism is an indifferent thing; and if you consider th' Author, they were both instituted by Christ the Son of God, whom we must all obey under penalty of the curse, Deut. 18. 18, 19. I will raise them up a Prophet from among their brethren, like unto thee, and will put words in his mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my Name, I will require it of him. If you consider the Promises of this, they are not less than those of Baptism. If you consider the Command, it is as express in S. Luke 22. 19. as that of Baptism in S. Mat. 28. 19. And as formerly they that were Circumsised were Debtors to do the whole Law: Gal 5. 3. So now all that are Baptized are bound to observe all things whatsoever Christ has commanded. S. Mat. 28. 20. and therefore, (when they come to years of Discretion, and can Examine themselves,) to receive this Sac-

crament, which He instituted in Remembrance of Him, and as his Testament. 1 Cor. 11. 25, 28. *This cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of Me. Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

§. 6. *III Pretence*, MOST of my Relations and especially my Father and Mother, are of another Opinion, and wou'd be very angry at it. *Ans.* YOU ought to obey God rather than Man. Acts 5. 29. and our Savior says, *S. Mat. 10. 37. He that loveth Father or Mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me.*

§. 7. *V Pretence*. I'm yet too young. *Ans.* IF you are Sixteen years of age; and know your Duty to God, your Neighbor, and your Self; and Repent and Believe aright; and understand the Doctrine of the two Sacraments; you are capable: And are commanded by our Lord *Jesus Christ* in this way to Renew and Confirm your Baptismal Vow and Covenant, if the Providence of God affords you means and opportunity to do so: therefore you are not left at liberty whether you will yet Receive this Sacrament or not. But I advise you (*and all that have not yet Communicated*,) first to read this Book throughout, consider it well; and resolve to act accordingly; and then t' apply your self zealously to that grand Duty. See more Part I. Ch. IV. §. 5.

§. 8. *VI Reason*. THO' I'm young, yet, by God's grace, I'm arriv'd to a good measure of general understanding and discretion; which makes me look scornfully and disdainfully on those of my years, and especially that are elder, who have not such natural or acquired Parts, or comely Behavior as I have; and I take great delight in insulting over'em, putting little Tricks upon, and [deriding] and vexing 'em; and cou'd not love such a one were he my own natural Brother; but shou'd be ashamed to be seen abroad in his company, or be known to be kin to him. Which I fear is no good disposition for this feast of Love. *Ans.* YOUR Conclusion is right, and by Consideration, and Watching, and Praying you must alter that wicked humour before you can comfortably Communicate: for in this you are guilty of the Sins of Pride, unthankfulness, cruelty, injustice, want of Love to God and Man &c, *Prov. 13. 10. Only by pride cometh contention, ch. 18. 12. Before destruction the heart of man is haughty*

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haughtily, and before honor is humility. Consider seriously, 1 Cor. 4. 7. *Who maketh thee to differ from another? and what hast thou that thou didst not receive?* and be humble and thankful. Job 28. 28. *Unto man He said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.* And tho' he be childish, or not so sharp as you, yet perhaps in Industry, Innocency, Charity, Humility, and Contentedness, which are more valuable, he may exceed you, and of such is the kingdom of heaven. S. Mat. 19. 14. *therefore you must not offend one of these little ones, ch. 18. 6. for whom Christ died.* Rom. 14. 15. *We that are strong ought to bear the infirmities of the weak, and not to please our selves.* ch. 15. 1. *and to support the weak, and be patient to wards all men.* 1 Theſ. 5. 14. *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness.* Gal. 5. 23. You would not be so dealt with if were in their case: *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.* S. Mat. 7. 12. *This is his commandment, that we should love one another.* 1 S. Joh. 3. 23. *He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen.* ch. 4. 20. From whence it follows in all necessity, He that loves not his Brother, and that behaves not himself to all Men, Superiours, Equals, Inferiours, Strangers, Friends, Enemies, Turks, Jews, Heathens, Hereticks, Sinners, Idolaters, Schismatics, according as the Rules of Christian Charity, of Justice and Mercy oblige him, is not a lover of God. And as for natural Brothers and Sisters, they must have united hearts and affections, and mutual real and great kindness, as parts of themselves, not to despise, quarrel with, nor envy one another, but love, sympathize and bear with each other, and strive to advance and help forward one anothers good. Ps. 133. 1, 2. *Behold, how good and how pleasant it is, for brethren to dwell together in unity: for there the LORD commanded the blessing, even life for evermore.* And to think it a Disgrace to you, is a great mistake: for, on the contrary, it is a good foil to set you off, as an ordinary woman does a beauty.

§. 9. *VII Reason.* I Find my self, to be of a listless, lazy, slothful, and fickle Temper, loth to go to bed, and loth to rise, and squander away my time idly, or in trifles, or to be most busy about needless things, impatient and murmuring

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when any hardships, or sickness befalls me, weary of sticking to my stated secret Devotions Mornings and Evenings, and apt to take my pleasure on the *Festivals* and *Fasts* instead of going to Church, because can't at other times find those of my acquaintance at leisure, and to commit some other small sins *wilfully* now and then. *Ans.* ALL this you can, and therefore must repent of, and (*begin at least to*) amend, before you come to the Lord's Table. No sin can be *little* that is committed *wilfully* against the Great God. The man that presumptuously transgress'd the Sabbath-day only by gathering of sticks. *Num.* 15. 32. was by God's command *v.* 35. stoned to death. *S. Jam.* 2. 10. *Whosoever shall keep the whole law, [in other matters] and yet [knowingly] offend in one point, he is guilty of all.* You will find better acquaintance at Church, and more solid pleasure, if, like holy David, you could say, *Ps.* 122. 1. *I was glad when they said unto me, Let us go into the house of the LORD.* *Ps.* 55. 14. *We took sweet counsel together, and walked unto the house of God in company.* 2. *S. Pet.* 1. 10. *Give diligence to make your calling and election sure.* *Phil.* 2. 12. *Work out your own salvation with fear and trembling.* *S. Luke* 18. 1. *Men ought always to pray, and not to faint, [or cease from the performance of that Duty, because they are not presently heard.] NOTHING is more certain than Death, nor more uncertain than th' hour of Death.* *S. Mat.* 13. 33. *Watch and pray for ye know not when the time is.* Never repine and fret at hardships and sickness, for who is alwaies free? *Job.* 5. 7. *Man is born unto trouble, as the sparks fly upward.* *Phil.* 2. 14. *Do all things without murmurings.* 1 *Cor.* 10. 10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.* But learn of *S. Paul.* *Phil.* 4. 11. *in whatsoever state you are, therewith to be content.* and mind that notable Saying, *THAT's best that Now is.* For *Rom.* 8. 28. *We know that all things work together for good, to them that love God.* *Psal.* 119. 67. *Before I was afflicted, I went astray: but now have I kept thy word.* *Gen.* 49. 4. *Unstable as water, thou shalt not excel.* *S. Jam.* 1. 8. *A double minded man is unstable in all his waies.* Take his advice, *th.* 4. 8. *Purify your hearts, ye double minded.* Both in Spirituals and Temporals you must chiefly mind the one thing necessary. *Solomon* says, *Prov.* 18. 9. *He that is foolish in his work, is brother to him that is a great waster.* Be advised by him, *Eccles.* 9. 10. *Whosoever thy hand find-*

eth to do, do it with thy might. *Prov.* 20. 13. Love not sleep, lest thou come to poverty. *ch.* 23. 21. Drowsiness shall clothe a man with rags. See farther, *Introduction*. §. 2, 7. *Part* 1. *ch.* 2. §. 8, 9. *ch.* 4. §. 2. *ch.* 8. §. 3. and *Appendix* §. 31 & 48.

§. 10. *VIII Reason*. TO cover my Faults, and compass other Ends, I have sometimes been guilty of Lying, Tale-bearing, Slandering, and Backbiting even my very best Friends. *Ans.* THEN you were guilty of base ingratitude too, Read *Prov.* 19. 22. *A poor man is better than a liar.* *S. Joh.* 8. 44. *Ye are of your father the devil: for he is a liar and the father of it.* *Heb.* 24. 8. *All liars shall have their part in the lake which burneth with fire and brimstone, Which is the second death.*

DARE to be true; nothing can need a LY:

A fault that needs it most, grows two thereby.

Heb. 19. 16. *Thou shalt not go up and down as a tale-bearer.* *Prov.* 18. 8. *The words of a Talebearer are as wounds.* *Psal.* 101. 5. *Who so privily slandereth his Neighbor; him wil I cut off.* *Prov.* 10. 18. *He that uttereth a Slander is a fool.* In *Rom.* 1. 28, 30. Amongst those whom God had given over to a reprobate mind, are reckoned *Backbiters*, and *Inventors of evil things.* *Ps.* 15. 1. *LORD, who shall abide in thy tabernacle? v. 3. He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor.* Amongst them that had a form of godliness, but denied the power thereof, in *2 Tim.* 3. 2, 3. are mention'd *Lovers of their own selves, unthankful, and false accusers.* And the Lord hates and abominates a *Lying tongue*, and him that soweth discord among brethren. *Prov.* 6. 16, 17, 19. So that you must, as our Church directs, confess your self to Almighty God, and make satisfaction to your Neighbor to the uttermost of your power, before you receive the holy Communion. *Vide Part* 1. *ch.* 1. §. 9. & *ch.* 7. §. 4.

§. 11. *IX Excuse for absenting from the Lord's Supper.* I Am a Prentice, or a Servant, and not my own Master of Time. *Ans.* NO Master or Mistress will deny, but gladly allow you time for *This*, even tho' they both neglect it themselves, or are of a different persuasion: well knowing that a godly Servant brings a Blessing to a House. As *Jacob* to *Laban's*, *Gen.* 30. 27. *I have learned by experience, that the LORD hath blessed me for thy sake.* *Joseph* to *Potiphar's*, *ch.* 39. 5. *The LORD*

LORD blessed the Egyptian house for Joseph's sake : and the blessing of the LORD was upon all that he had, in the house and in the field. And he that does his Duty to God, will likewise do it to Man; and so cannot be false or negligent. Which made King David Resolve Psalm 101. 6. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

§. 12. Psalm 63.

God, Thou art my God : early will I seek Thee; My Soul thirsteth for Thee, my flesh also longeth after Thee : in a barren and dry land where no water is. Thus have I looked for Thee in holiness : that I might behold thy power and glory. For thy loving kindness is better than the life itself : my lips shall praise Thee. As long as I live will I magnify Thee on this manner : and lift up my hands in thy Name. My Soul shall be satisfied even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips. Have I not remembred Thee in my bed : and thought upon Thee when I was waking ? Because Thou hast been my helper : therefore under the shadow of thy wings will I rejoyce. My Soul hangeth upon Thee : thy right hand hath upholden me. These also that seek the hurt of my Soul : they shall go under the earth. Let them fall upon the edge of the sword : that they may be a portion for foxes. But the King shall rejoyce in God ; all they also that swear by Him shall be commended : for the mouth of them that speak lies shall be stopped. *Glorie be to the Father &c. As it was &c.*

§. 13. A Meditation on the Passion of our Lord.

What hadst Thou done, O my sweet Savior and blessed Redeemer, that Thou wast thus betray'd of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the Slaughter ? what evil hadst Thou committed, that Thou shou'dst be thus openly arraign'd, accused falsely, and unjustly condemn'd before *Annas* and *Caiaphas*, the Jewish Priests, at the judgment seat of *Pilate* the Roman President ? what wasthy Offence, or to whom didst Thou ever wrong, that Thou shou'dst be thus pitifully scourged with Whips, crown'd with Thorns, scoff'd with Flouts, Reviled with Words. Buffeted with fists, and Beaten with staves ? O Lord, what didst Thou deserve, to have thy blessed Face spit upon, and cover'd as it were with shame, to have thy Garments parted,

parted, thy Hands and Feet nail'd to the Cross; to be lifted up upon the cursed Tree; to be Crucified among Thieves, and made to taste gall and vinegar, and in thy deadly Extremity to indure such a sea of God's wrath, that made Thee cry out as if Thou hadst been forsaken of God thy Father; yea, to have thy innocent heart pierced with a cruel Spear, and thy precious blood to be spilt before thy blessed Mother's eyes? Sweet Savior, how much wast Thou tormented to indure all this, seeing I am so much amazed but to think upon it?

§. 14. *A Prayer for a holy Life.*

O Holy *Jesu* that camest down from Heaven, and wast pleased to pay that dear Ransom on the Cross for us, on purpose that Thou mightest *Redeem us from all iniquity, and purify unto thy Self a peculiar people, zealous of good works.* I beseech Thee to *write thy Law in my heart*, that most excellent divine Law of thine, that I may see it, and do it, that *I may know Thee, and the power of thy Resurrection*, and express it in turning from my Iniquities: that I may no longer flatter my self with a formal, external serving of Thee; with being a Hearer of thy Word; Partaker of thy Sacraments; a Professor of thy Faith; a Knower of thy Will, but that I may labor to joyn to these a uniform faithful Obedience to thy whole Gospel; a ready chearful Subjection to thy Kingdom; that Thou mayst Rule and reign in my Heart by Faith; and that I being dead unto Sin, and living unto righteousness, may have my fruit unto Holiness; may grow in Grace, and in the Practical knowledge of Thee our Lord and Savior Jesus Christ; and at last, persevering unto the last, attain to that endless glorious End, the reward of my Faith, the fruit of my Labors, the perfection of my Charity, and the crown of my Hope, an everlasting blessed Life of Love and Holiness with Thee, O Father of Mercies, O God of all Consolations, O holy and sanctifying Spirit, O Blessed Trinity co-eternal; to which One infinite Majesty, I most humbly ascribe the Blessing, and honor, and glory, and power, praise, might, majesty, and Dominion, which thro' all Ages of the World have been given to Him that sitteth upon the throne, to the Holy Spirit, and unto the Lamb for ever and ever. Amen.

I have Yesterday, O Holy &c. as Part. 2. Ch. 3 §. 12.

Then, and all this Week, I do as. Part. I. Ch. I, §. 16. 17.

CHAP. II.

TUESDAY . or the 2d. day after the Lord's Supper.

§. 1. *II Direction,* I must labor t'impress and retain an Image of *Christ* upon my soul, whom I've seen crucified before mine eyes; representing to my self what a Person *Christ* was, and what his Behavior in the world; and shape all my Affections and Actions after that rare pattern He sets me. Endeavor to think every where that I see Him bleeding for my sins, or declaring to me his mind, or doing something that the *Gospel* speaks of; so that I may lead a mortified life, and be in every thing fashioned after his likeness; to eat, drink, sell &c, as I think that *Christ* wou'd do, (*were He in the flesh,*) who is one with me: Become as a little Image of Him in the world, that they who see me may behold Him, that I may be holy as He is holy; doing something worthy of th' expence of *Christ's* blood, and to think what manner of Person I ought to be for whom the Lord of Life died, and who am washed in no other a Laver but the blood of the Lamb; and something answerable to the dearest love of the great God of Heaven and Earth, who has given me so rich a Gift, and honored me to be his son, and for whom God furnished such a Table, with so great a Cost; and be a very good Child, seeing I feed so abundantly upon *Christ's* Love: something that may correspond with so many and so great means of salvation: To be active and full of motion, and exercise my self in all Godliness: and do something that is worthy of a soul and Body consign'd to immortal Blessedness. How holy shou'd I be, who expect such great things, who have receiv'd such pledges of 'em, who *wait for the Lord from heaven to change this vile body into his glorious likeness?* who shall for ever live with God, and am already become his Habitation, the Temple of the Lord, which is sanctified for th' eternal Mansions by the Holy Ghost dwelling in me.

§. 2. *Psalm* 34.

I will always give thanks unto the LORD: his praise shall ever be in my mouth. My soul shall make her boast in the LORD: the humble shall hear thereof and be glad. O praise the LORD with me: and let us
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magnifie his Name together. I sought the LORD, and He heard me: yea, He delivered me out of all my fear. They had an eye unto Him, and were lightned: and their faces were not ashamed. Lo, the poor crieth, and the LORD heareth him: yea, and saveth him out of all his troubles. The angel of the LORD tarrieth round about them that fear Him: and delivereth them. O taste and see how gracious the LORD is: blessed is the man that trusteth in Him. O fear the LORD, ye that are his saints: for they that fear Him lack nothing. The lions do lack and suffer hunger: but they who seek the LORD, shall want no manner of thing that is good. Come, ye children, and hearken unto me: I will teach you the fear of the LORD. What man is He that lusteth to live: and would fain see good days; Keep thy tongue from evil: and thy lips, that they speak no guile. Eschew evil, and do good: seek peace, and insue it. The eyes of the LORD are over the righteous: and his ears are open unto their prayers. The countenance of the LORD is against them that do evil: to root out the remembrance of them from the earth. The righteous cry, and the LORD heareth them: and delivereth them out of all their troubles. The LORD is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit. Great are the troubles of the righteous: but the LORD delivereth him out of all. He keepeth of all his bones: so that not one of them is broken. But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate. The LORD delivereth the souls of his servants; and all they that put their trust in Him, shall not be destitute. *Glorp be to the Father &c.*

§. 3. *X Reason for abstainning from the Lord's Table.*

THO' I'm not married, nor of Age, yet my Parents being, by meer misfortunes, or, *to say better*, by God's Providence, brought low, and I, by his Bounty, now in good Circumstances, and independent upon them for my maintenance and settlement in the World, and also without expectation of any further benefit and advantage from'em, either whilst they live, or when they come to dy: and presuming that by their careful, and liberal Education of me, (*even to the great straining of themselves*), and

and their utmost endeavors, both by Precept and Example, to bring me up in the Nurture and Admonition of the Lord, I now know very well my own Interest, and how to govern my self, perhaps better than they, and they not being drest to my mind, nor brisk in company, and reduced to small Reputation, tho' of honorable Families, and of good Lives and Understanding, I care not to be seen much with them abroad, thinking it a disparagement to me; and am more apt at home to comptrole them, than willing to be comptrol'd or govern'd by'em. But when I think of addressing my self to the Lord's Table, my Conscience checks me for this, and I very much doubt whether such a Temper does not unqualify me for that sacred Ordinance.

Answer. MOST certainly: for you thereby become guilty of self conceit, Pride, Unnaturalness, Ingratitude to God and Man, Disobedience to parents, Insolence &c. besides the Folly of it: For the Wheel of fortune turns round, as I have experienced my self both in the literal and mystical sense, and you know not but their Circumstances may yet alter for the better, and yours for the worse, and so you may be glad to be Beholden to'em again; but take care lest you meet with the young man's fate, that said, *EVERY generation grows wiser and wiser, and I'm wiser than you, Father.* To whom his Father reply'd, *Then Sons live by thy Wits, and disinherited him.* Ps. 75. 6, 7. S. *Set not up your horn on high, and speak not with a stiffneck. For promotion cometh neither from the East, nor from the West; nor yet from the South. And why? God is the Judge, He putteth down one, and setteth up another.* And

METHINKS I hear, when I do hear it thunder,

The Voice that brings Swains up, and Casars under.

It is very unlikely, that, with your raw Notions, you should be so well able manage your self, as your Parents by their long experience can direct you. But

We're an old Proverb. and a true,

Which I must now apply to you.

Young men, contrary to right rules,

Do think that Old men are but fools:

But Old men know

Young men are so.

Prov. 3. 7. *Be not wise in thine own eyes.* CH. 26. 12. *Seest thou a man wise in his own conceit? There is more*

of a fool than of him. **Ch. 15. 5.** A fool despiseth his father's instruction. **Ps. 32.** He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth Understanding. **Ch. 23. 21.** Harken unto thy father that begat thee, and despise not thy mother when she is old. **Ch. 15. 20.** A foolish Son despiseth his mother. . **Ch. 11. 2.** When pride cometh, then cometh shame. **Ch. 17. 19.** He that exalteth his gate seeketh destruction. For the Parents to fare the worse for the prosperity of their Child, is such a Pride, Ingratitude to God and Man, and unnaturalness together, as will surely find a sharp vengeance from God: for it Solomon observe of Pride alone, that it is the forerunner of destruction **Prov. 16. 18.** You may much more conclude so of it, when it is thus accompanied. **Lev. 19. 3.** Ye shall fear every man his mother and his father. **Col. 3. 20.** Obey your parents in all things: for this is well-pleasing unto the Lord. **Eph. 6. 1, 2, 3.** Obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayst live long on the earth. **Prov. 30. 17.** The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. **Deut. 27. 16.** Cursed be he that setteth light by his father, or his mother. **Rom. 1. 30, 31, 32.** Proud. Boasters, disobedient to parents, without natural affection, knowing the judgment of God, that they which do such things are worthy of death. All this well consider'd, and layn to heart, you must beg their Pardon and Blessing, and follow the Directions in Part 2. ch. 2. §. 18, 19. and Appendix §. 22. (turning the Plural number into the Singular) before you may presume to come to the Lord's Table, or can expect to take this holy Sacrament to your comfort.

§. 4. XI Excuse for absenting from the Lord's Supper. **THO** I am now my own Master, yet I can't resolve to it till I'm married, having no helper that I can confide in: therefore can't spare so much time; and not knowing of what Opinion I may marry One, I forbear till then. **FOR** Answer, to the former part, **READ Ps. 115. 11, 13.** Ye that fear the LORD, trust in the LORD: He is their help and their shield. He will bless them that fear the LORD, both small and great. **Ps. 91. 14, 15, 16.** Because he hath set his love upon Me, therefore will I deliver him: He shall call upon me, and I will answer him: I will be with him in trouble.

ble, I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation. And by no means neglect your duty, for Ps. 127. 1, 2. Except the LORD build the house, they labor in vain that build it: Except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows. For Answer to the latter part: If you defer settling your self in any Religion till married, to be of the same Church with him or her you marry, for Interest sake; 'tis plain you think to serve both God and Mammon, which our Savior saies positively, ye cannot. S. Mat. 6. 24. Chuse therefore now the Lord for your God, and cleave stedfastly to Him, and He will send you (as He did Isaac) a help meet? Prov. 19. 14. A prudent wife is from the LORD, but otherwise you can never expect the Blessings of the 128 Psalm! Blessed is every one that feareth the LORD: that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table. Behold, that thus shall the man be blessed, that feareth the LORD. The LORD shall bless thee out of Zion: and thou shalt see the Good of Jerusalem, all the days of thy life. Yea, thou shalt see thy childrens children, and peace upon Israel.

§. 5. XII. Doubt of fitness to come to that holy Table, I. Am given to Mirth and Company keeping, and know not well how to become serious and reserved enough yet. *Ans.* A Cheerful and pleasant Disposition, and facetious Behavior, where it is rightly managed, and kept within due Bounds, is commonly very serviceable to the promoting of Peace and Love, and Religion in the world. Droll not upon Religion and Piety, nor make a mock at sin; Utter no Jest that is reproaching, filthy, or prophane; Abstain from all debauch'd songs, or stories; Never promote Rioting, Drunkenness, or Lewdness; Nor show any manner of delight, or satisfaction in any of these things when vented, or done by others, but always discountenance, and reprove them as much as you can. Be sure that your Mirth betrays neither your self nor Others to any thing which is contrary to Piety, Charity, or Sobriety; nor spend too much Time in Company keeping: and it will not make you ever the worse a Christian, or less fit to receive the holy Communion. Prov. 29. 6.

The righteous doth sing and rejoyce. But it is a monstrous folly and stupidity in any, Young, Middle-aged, or Old, to be merry, or easy, that live in the Neglect of this Sacrament, and of the due Observation of the whole Lord's day, and of daily Morning-and Evening-Reading, and Praying, and of other Christian Duties. 1 *Thes.* 5. 3. *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a Woman with child; and they shall not escape.* And is is an unaccountable thing to me, how such can bear up under the Crosses, and Losses of the world, or ever expect to be free from Distresses. *Prov.* 18. 14. *The [unwounded] spirit of a man will sustain his infirmity, but a wounded spirit who can bear?* *ch.* 11. 8. *The righteous is delivered out of trouble, and the wicked cometh in his stead.* *ch.* 1. 26 to 28. *I will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirl-wind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me.* *Ps.* 119. 92. *Unless thy law had been my delights, I should then have perished in mine affliction.*

§. 6. XIII *Excuse for absenting from the Lord's Supper.*

I was that day to visit a Friend; or a Friend came to Dine with me; or I made a Feast the day before; or was Treated by a Friend at a noble Entertainment. *Ans.* IF the Entertainment was friendly in the Design, Temperate at the Table, and every way harmless, and charitable, hurting no man's Fame, nor disturbing any man's Quiet in the Conversation, your Lord was not offended, nor your soul unfitted for this holy Sacrament thereby. The primitive Christians receiv'd it at a friendly Treat: for in those daies their Love-Feasts always went along with it, So that an hospitable Entertainment the day before, yea, or even the same day, does not unfit you to communicate, if in all things else you are duly qualified. But how comes it to pass, that of *all* the days in the Month, you fix upon *that* for Visiting, or Entertaining your Friend, when your Blessed Lord invites you to his Table, there to entertain you? would you do so if your King, or Burger-Master had invited you, why must that detain you, when *Christ* calls you? is it any Point of friendship to make you disobey your Lord? or to put you by imbracing this high honor,

honor, and most advantageous opportunity, when 'tis graciously offered? If he be God's friend, as well as yours, it is fit he should go also, and joyn with you; but if our Savior can't be attended, and he too, which ought in reason to be preferr'd? Is there any to whom you owe more Respect, and Observance, or whose Company and Conversation you shou'd more affect, or court, whom you shou'd study more to make your Friend or who ought more to be valued, or has better deserv'd of you, than He who has gain'd you eternal Life? and that by giving his own heart's blood for the purchase? Since then He can have no Competitors in this Case, where is the Justice, the Honor, and Respect to Him, when this is given as the reason of your Absence?

§. 7. XIII Excuse. I Was out of Town; or I was somewhat indisposed, or fear'd I shou'd be, because it rain'd, or th' Air was sharp. *Ans.* IF you could have put off your Journey longer, or done it sooner, without much damage; and if your Indisposition, or the Weather was such as wou'd not, if they had stood in the way, have hindred your laying hold on any worldly Interest, or Pleasure, or looking after necessary Business, going among your Neighbors; or Venturing out upon any appearance of doing either your self or your friend a considerable kindness; why must it excuse you from attending upon God, and doing Him this service? *We not deceived, God is not mocked.* Gal. 6. 7. O LORD, *Thou hast searched me, and known me. Thou knowest my down-sitting, and mine uprising: Thou understandest my thought afar off. Thou compasses my path, and my lying down: and art acquainted with all my ways. For there is not a word in my tongue: but lo, O LORD, Thou knowest it altogether.* Ps. 139. 1-4. How will you attain to eternal Happiness, by running the race, striving, fighting, giving all diligence, denying your self, taking up the Cross &c? when you stumble thus at straws, and are beat back by the force of every feather, and such trifles as these discourage your going on in this most weighty Duty?

§. 8. Psalm 113.

PRAISE the LORD, ye servants: O praise the Name of the LORD, Blessed be the Name of the LORD: from this time forth for evermore. The LORD's Name is praised: from the rising up of the sun, unto the going down

of the same. The LORD is high above all heathen : and his glory above the heavens. Who is like unto the LORD our God, that hath his dwelling so high : and yet humbleth Himself to behold the things that are in heaven and earth? He taketh up the simple out of the dust : and lifteth the poor out of the mire. That He may set him with the princes : even with the princes of his people. He maketh the barren woman to keep house : and to be a joyful mother of Children. *Glorie be to &c.*

§. 9. II Meditation on the Passion of our Lord.

LORD; I inquire for thine offence, but I can find none in Thee, no not so much as guile to have been found in thy mouth. Thy enemies are challenged, and none of them dare rebuke Thee of sin; thy accusers (*that are suborn'd*) agree not in their witness; the Judge that condemns Thee, openly clears thine innocency; his wife sends him word she was warn'd in a Dream that Thou wast a just man; and therefore he shou'd take heed of doing injustice unto Thee; the Centurion that executed Thee, confess'd Thee of a truth to be both a just Man, and the very Son of God; the thief that hangeth with Thee, justifieth Thee, that Thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel Ignominy, Passion and Death? I, O Lord, am the Cause of these thy Sorrows: my Sin wrought thy Shame; my Iniquities are the cause of thy Injuries; I have committed the Fault, and Thou art arraign'd; I committed the Sin, and Thou hangest on the Cross. Oh the depth of God's Love! Oh th' unmeasurable measure of divine Mercy! The wicked Transgresseth, and the Just is punished; the Guilty is not Escap'd, and th' Innocent is Arraign'd; the Malefactor is Acquitted, and the Harmless Condemn'd; what th' Evil man Deserves, the Good man Suffers; the Servant does the Fault, and the Master indures the strokes; what shall I say? Man sinneth, and God Dieth.

§. 10. An Oblation of my self.

O God! whose Pity is infinite, whose Compassion knows no bounds! how shall I extoll thy Humiliation, how shall I admire thy Condescension to this poor worm? Will God the Great, th' Omnipotent God look upon such a one as me? wilt Thou enter into Covenant with such a lump of clay? wilt Thou tie and oblige thy self to do me good? The Favor is

wonderful! I could not have thought it possible; but that Thou hast most graciously reveal'd it to me. I Believe, Lord, help my unbelief. Behold I am thy servant, the son [*daughter*] of thy Handmaid, be it unto me according to thy word; I accept of thy Offer, I count my self happy that I may be admitted into *Covenant* with Thee. I renounce the devil and all his works; Thou shalt be my Master, my Father, my Guide, my Director, my King, and my God: my Master to Command me; my Father to Counsel me; my Guide to Lead me; my Director to conduct me; my King to Rule me, my God to dispose of me as Thou pleasest. I will know no Will but thy Will; By the Bloud of the *Covenant* unite my Will to thy Will, grant me to desire what Thou delightest in, desiring to search after it, searching to know it, and knowing it, to fulfill it. Make me, O Lord, *for Thou alone canst do it*, make me Obedient without contradiction, Holy without defection, Chast without corruption, Patient without murmuring, Humble without dissimulation, Cheerful without licentiousness. Sorrowful without dejection, Grave without affectation, Nimble in religion without lightness, Fearful without despair, Upright without hypocrisy, and Fruitful in good works without presumption. Give me a Watchful Heart, a heart not easily drawn away by vain imaginations, a heart unbroken by afflictions, unaffected with the vanities of the World, that may not swell with prosperity, nor sink in adversity. Grant me Understanding to know Thee, Diligence to seek Thee, Wisdom to find Thee, a Readiness to please Thee, Perseverance to wait for Thee, and Confidence at last to imbrace Thee. O Holy and eternal Spirit! I depend upon thy Assistance. Make me faithful to my God; faithful in my Calling, faithful in the discharge of my Duty, faithful in my Promises, faithful in my Conversation, faithful in my Love, faithful in my Obedience, faithful in thy House, faithful in my own, faithful unto Death that I may obtain a Crown of Life, thro' thy Merits, and Intercession of *Jesus Christ*. Amen.

I have last., O Holy &c. as Part 2. ch. 3. §. 12.

CHAP. III.

WEDNESDAY, or the 3d. day after this Sacrifice of Praise.

§. 1. III *Direction*. IN the blessed Sacrament I not only seek a Pardon for what is past, but also vow and promise

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ment for the future; and all my holy Vows and Promises there must be made good afterwards; It must be my care, always whilst I live, to verify and fulfill 'em. And to do this I must think often of 'em for some time after: for the Sacrament does not better me without my own care, but by helping and ingaging me to good Indeavors after it is over. It works not as a Natural, but as a Moral Means; and improves none, but such as Remember what they did thereat, and labor after their own Improvements. To set my Vows before my eyes, and call to mind my own Ingagements, will give them force, and make 'em have their Effect upon me, and render it an Ordinance full of Grace and heavenly Benefits, and will set me on mightily in my Vertuous attainments. I must presently begin to do these good works, and to perform my Vows, while my heart is waim with these flames: for if I delay, I shall be the less able, and perhaps the less willing, and if I go not forward, I shall go backward; but by denying my Desires *one Week*, I shall perceive how much easier and sweeter it is to deny a Lust, than to satisfy it. And by the Success of these first Attempts I shall both give experiment of the Grace receiv'd, and have somewhat wherewith to upbraid my soul afterwards if I grow remiss. I must spend some time in strengthening of my Purposes, and confirming my Resolutions of a more holy Obedience; that so there may be some Fruit seen of that Day, till the Solemnity shall return again; and then I shall have the less labor to prepare for it,

§. 2. Psalm 81.

SING ye merrily unto God our strength: make a cheerful noise unto the God of *Jacob*. Take the Psalm, bring either the tabret: the merry harp with the lute. Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast-day. For this was made a statute for *Israel*: and a law of the God of *Jacob*. This He ordained in *Joseph* for a testimony: when he came out of the land of *Egypt*, and had heard a strange language. I eased his shoulder from the burden: and his hands were delivered from making pots. Thou calledst vpon Me in Troubles, and I delivered thee: and heard thee what time as the storm fell upon thee. I proved thee also: at the waters of strife. Hear, O my people, and I will assure thee, O *Israel*: If thou wilt hearken unto me, There shall no strange god be in thee: neither

thalt thou worship any other god. I am the LORD thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it. But my people would not hear my voice: and Israel would not obey me. So I gave them up unto their own hearts lusts: and let them follow their own imaginations. O that my people would have hearkened unto Me: for if Israel had walked in my ways, I should soon have put down their enemies: and turned my hand against their adversaries. The haters of the LORD should have been found liars: but their time should have indured for ever. He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee. *Glory be &c.*

§. 3. XV *Impediment from coming to the holy Communion.* I Meet with so many afflictions, Indisposition of body, Sickness in my Family, Losses, Crosses, and Cares in the World, that I can't settle my mind as I ought for this sacred Ordinance. *Answer.* IF these provoke you to Impatience, murmuring, or repining against God's Providence. It is hard for thee to kick against the prick: *Acts 9. 5.* that is, to fight against God, and it may, and must, as all other sins, be repented of, and the best Remedy is self Resignation. *Part 1. ch. 8. §. 4.* But if it only so discomposes your mind, as that you can't keep your thoughts from wandring when you are at your Devotions, you must use your utmost endeavors to compose and fix your thoughts, and to keep your mind from going astray, and to reduce it when it has swerved, as *ch. 1. §. 1.* at th' end: and if, after all, idle and impertinent, and wicked Imaginations do, against your Will, crowd themselves upon you, and, like flies, tho' continually beaten off, yet still return again and molest you? God, who is Gracious and Mercifull, will never impute that to you as a sin, which with all your endeavors you cannot help: but it shall only be reckon'd upon the score of your infirmities, against which, indeed, you must ever strive, but it may be will never be able wholly to conquer them as long as you live. But the best help I know for those Circumstances (*besides as above*) is to comprise your Prayers in a few words as conveniently you can, and to make amends for your brevity, by offering up frequent devout Ejaculations to God; and these coming from a truly pious soul, and sincere, honest heart, like the *Publican's* God be merciful to me a sinner, *S. Luke 18. 13.* Will undoubtedly effect

ally prevail at the Throne of Grace, when; by reason of your natural frailty and Infirmary, you are not able to make longer Addresles: for our Savior has intimated, *S. Mat.* 6. 7. that we must not lengthen out our Prayers upon this apprehension that we shall be the sooner heard for much speaking; and thereupon prescribed us that most excellent, comprehensive, plain, and short Form, which, as a Badge of the Disciples of this Lord, we are by Him commanded constantly to use. *Vide §. 6.*

§. 4. XVI. *Impediment.* I Am poor, and can't afford money to buy Books necessary to inform, and qualify myself for it, nor to give at the Altar, nor time to Read and Pray so much as I ought; or tho' I'm not poor yet by my Circumstances in the World, I can't find Leisure enough to prepare for it; or I can't read, so know not how to Master such Difficulties. *Ans.* HE only is poor whom God hates: Others are Heirs to a Kingdom, Crown, and Sceptre everlasting The Library I propose at th' end, as sufficient for the Poor, will cost very little, which may by laboring people be soon spared out of their daily, or weekly Expences; And those others who can get nothing, but live upon Charity, if (as they have nothing to hinder) they give constant attendance on the publick worship at all other times, as well as Sundays, I've the Charity to think they may be gladly furnished by their neighboring pious Gentry; or at least by the Minister, Wardens, and Overseers, if apply themselves to 'em. And for the Time to compass the daily Reading and Praying I advise to, it will not ordinarily be much above half an hour in a day, and about as much more the Week before and after the Communion, and that may very well be redcem'd by most out of their idle hours, and by all out of their sleep, or work: for *Ps.* 127. 3. *It is but lost labor that ye haste to rise up early, and so late take rest, without God's blessing;* and *S. Mat.* 16. 26, *What is a man profited, if he shall gain the whole world, and lose his own soul?* If you can't Read, you must be the more Zealous and careful never to neglect any opportunity of going to Church, and as it's very rare but one in a family can read, so he, or she must do it, as above; but if none, you may go to your next good Neighbors, and hear and joyn with them. Or else (being of such vast Consequence both to Body and soul) you must get (every such time at least) a man, woman, boy, or girl of your

your acquaintance to read to you, whereby you may also do good to them, as well as to your self. And besides this, you *all above mentioned* may examine your own hearts to find out what your sins have been, and resolve particularly against em, and beg God's pardon and grace, as you ly abed, fit in your house, walk by the way, are at work, or in a journey, or engaged in any course of Imployment where you have liberty for thought, or recollection. And as for the Difficulty, the keeping the whole *Lord's day* well, will make all the rest easy, as the breach of it will do the contrary; and what is won that day, by ordinary labor, or business, will prove but a Canker to all your honest gains. *As a Woman in AMSTERDAM experienced, who Crying things in the streets to sell every Lord's day, (which is a wicked Custom there, Tho' Forbidden, and their Goods often taken from'em,) remained very poor; but at length leaving it off, and keeping that Day Religiously, she declared that she afterwards throve, selling more in the six days, than before in the seven. And I knew a Man there, who every Sunday kept a Toy-shop open, and attended in it, whose House I saw burnt down, which he had bought but a few Months before. And one Fish-wife asking another, very lately, on a Saturday, before my door, whether she would cry about Fish the next day, was answer'd No, adding, because she had observ'd always when she sold things Sundays that she was as it were bewitch'd the whole Week after, nothing succeeding with her. I say the whole Lord's day, for when God saies in the III Commandment, Remember the Sabbath day to keep it holy, and Six daies shalt thou labor, but the Seventh-day is the Sabbath, and rested the Seventh-day, and blessed the Seventh-day, it can import no less than a Seventh part of time, that is, as long as Saturday, or Monday, or either of the Six daies: and by consequence you, in your selves or families, must not allow a shorter time for his Service then, than for your own or others service on other days, if you expect any blessing upon either your Spiritual or Temporal endeavors, and therefore not spend the Morning abed, and Evening in publick houses, pleasure, or idleness. See Introduction, & Part 2. ch. 1. §. 2. All this, and much more, the Busiest, the Poorest, and the most Ignorant wou'd undoubtedly find time and means to effect, did some considerable Bodily or Worldly Advantage, or extraordinary Dammages, depend*

on

on the doing or omitting it : and will not *all* of you do this and what else this book directs you, to escape everlasting torments, and be unspeakably easy, rich, and knowing to all eternity ? The hearty and sincere doing whereof will, by God's grace, be effectual of a truly penitent and regenerate, holy and religious Life ; which is the best qualification for a worthy partaking of this holy Communion, and that which God requires of you at all other times, to render you acceptable Christians, and to give you hopes of eternal Happiness : and this no cost, pains, nor difficulties can be too great for. Let not the want of something to offer keep you from it, but make an Oblation of your self : for God who accepted the widow's mite, would have accepted her, if she had not had a mite to give, she having a willing mind. Say not, you want time to fit your self, for that is, in effect, to say you want time to Live well, of which if you take a constant care, that's the main Preparation : Do so, and take as much time as your condition of life, and the circumstances of your condition will allow, and that is sufficient. Let not Business hinder, for if you be honestly imploy'd in honest business, it is a part of your Preparation.

§ 5. XVII. *Impediment.* I cannot, many times, make such large and solemn Preparations as you and others prescribe; for which reason I often refrain coming. *Ans.* OF good people, who have many years conscientiously kept the Lord's day, and religiously perform'd their Morning and Evening Devotions, and have been long and constant Communicants, and used to self-Examinations, and Repentance, and thrown off their evil, and gotten good Habits, and lead good Lives, the Time and Pains required, is not so great as some have imagined, and unwarily expressed, and thereby greatly incumbered some very good Minds, and insnared their Consciences: (except where Sacraments succeed each other at so considerable a distance as may make a need thereof; the Knowledge of themselves which had been gain'd by former Examinations, being partly worn off thro' length of time, or much new matter being stored up for another Review,) for when Communion comes so near together that 'tis easy to remember what they had discover'd before, and little new matter has occurred, but what may soon be inquired after, and especially if they have examined and acknowledged every Night their every Day's transgressions; If such should happen at any time to be surpriz'd with a Com-

munion, (*which it is not decent for any good Christian to flinch from*) tho' all wou'd desire a more solemn Preparation where they have time and strength for it, yet can they fit themselves for it in that strait, and know what sins to resolve against upon a few minuits warning. It is adviseable for those, *qualified as above*, who complain of the burden of these particular Researches, to proceed on the stock of their former Examinations sometimes, seeing for such always to run over all again, would not yield benefit enough many times, to recompense the burden and trouble which it brings along with it. Let not therefore an opinion of the necessity of a long Examination of your self before hand hinder; for that necessity arises only from your long neglect of the Communion. Stick close to your daily stated Devotions, and take some account of your self every day, and Receive frequently, and that will make your Accounts and tasks short and easy.

§. 6. XVIII Plea for absenting from the Lord's supper.

M Y Husband, or Wife, or Child, or other near Relation is sick. *Ans.* IF not so ill at that juncture that you can't be absent so short a time, you must get some other to attend in your stead, and you must not be so far disturb'd as to render your mind unfit for those religious Tempers which you are to exercise at the holy Sacrament. Perhaps he or she fares the worse because of some sin which you have committed, and will you not then instantly repent of your sins, and come to the Lord's Table, there to have your pardon seal'd for the same, that so this load may be taken off? but whether this be so or no, you must be earnestly desirous to make God your Physician, and call out to Him for help: and that you cannot do effectually, or prevail in it so certainly, at any other time, as in the holy Sacrament, when you send up your Prayers along with this solemn Commemoration of your Savior's Death, which is th' only Argument that has Authority and Power with Him to obtain any thing in your or their behalf. So that if you long for his or her Recovery, you can't do a more unwise thing, than either to grieve so far till you be unfitted for this holy Feast, or when you might be fit for it, to neglect the same: since your Prayers there wou'd be a more prudent and probable course to obtain it. And 't's the same in case of your own Indispositions or Troubles. *Vide* §. 3.

§. 7. XIX Plea. M Y Wife; or Husband either by accident cannot, or thro' negligence will not now come: there fore

fore I defer it to another time, when we both may Receive together. *Ans.* IF for worldly Interest you marry one of another Religion or Opinion, you may chance to use this Plea as long as you live, as too many do: but you may as well talk of neglecting to Read, Pray, and serve God daily, if the other does it not, or will not joyn with you; or of becoming Irreligious, and cast away your precious soul out of Complement. For to come to the Communion is a Friendly Invitation, and an indispensable Duty, concerning which every person must give account of himself unto Almighty God, and you are bound to it, tho' your dear bosom friend have not th' opportunity, or good manners t'accept thereof: So to stay away on that account is a great sin, and a great affront and dishonor passed upon your Lord. Nay, instead of being a Reason for abtaining from it, it lays a greater obligation to Communicate; for when there must be a defect on one part, that is too much already, since neither ought to be wanting; and therefore there is the more need that th' other should Receive, not only thereby to show your own Duty, but also to supply your friends Defects as well as you can.

§. 8. *XX Plea.* MANY good people are seldom or never seen thereat. *Ans.* THAT is no part of their Goodness, but their Blemish, so that therein they are to be pitied, but not imitated; and tho' they might be acceptably good whilst they were afraid to come to it thro' innocent Scruples, and honest Ignorance, yet it is a very great Fault in'em to neglect it after they are better inform'd, and do so long cease to be good and acceptable to God, and it will not be forgiven them but upon their Repentance and Amendment thereof. And in judging your Duty, you must not take your measures from other men's Practice, but from your Blessed Lord's Commandments: since if they disobey any Precept, that is no Excuse to you, nor gives you any warrantry to disobey likewise. God's Laws peremptorily injoyn you, and the things therein implied do straitly oblige you to Partake of the holy Sacrament; so that if you make Conscience of your Duty, and regard Obedience to your Lord, and are earnestly desirous of Vertuous improvements, and have a just care of your own soul, you will seek to be admitted to it whenever you have a fit opportunity for the same. See Part 1. ch. 4. §. 4.

§. 9. Psalm 104.

PRAISE the LORD, O my soul: O LORD my
M 4 God

God, Thou art become exceeding glorious, Thou art clothed with majesty and honor. Thou deckest thy Self with light as it were with a garment: and spreadest out the heavens like a curtain. Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind. He maketh his angels spirits: and his ministers a flaming fire. He laid the foundations of the earth: that it never should move at any time. Thou coveredst it with the deep like as with a garment: the waters stand in the hills. At thy rebuke they flee: at the voice of thy thunder they are afraid. They go up as high as the hills, and down to the valleys beneath: even unto the place which Thou hast appointed for them. Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth. He sendeth springs into the rivers: which run among the hills. All the beasts of the field drink thereof: and the wild asses quench their thirst. Beside them shall the fowls of the air have their habitation: and sing among the branches. He watereth the hills from above: the earth is filled with the fruit of thy works. He bringeth forth grass for the cattle: and green herb for the service of men. That He may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a chearful countenance, and bread to strengthen man's heart. The trees of the LORD also are full of sap: even the cedars of *Libanus* which He hath planted. Wherein the birds make their nests: and the fir-trees are a dwelling for the stork. The high hills are a refuge for the wild goats: and so are the stony rocks for the conies. He appointed the moon for certain seasons: and the sun knoweth his going down. Thou makest darkness that it may be night: wherein all the beasts of the forest do move. The lions roaring after their prey: do seek their meat from God. The sun ariseth, and they get them away together: and lay them down in their dens. Man goeth forth to his work, and to his labor: until the evening. O LORD, how manifold are thy works: in wisdom hast Thou made them all, the earth is full of thy riches. So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts. There go the ships, and there is that Leviathan: whom Thou hast made to take his pastime therein. These wait all upon Thee: that Thou mayst give them meat in due season. When Thou givest it them, they gather it: and when Thou open-

openest thy hand, they are filled with good. When Thou hidest thy face they are troubled: when Thou takest away their breath they dy, and are turned again to their dust. When Thou lettest thy breath go forth, they shall be made: and Thou shalt renew the face of the earth. The glorious Majesty of the LORD shall indure for ever: the LORD shall rejoyce in his works. The earth shall tremble at the look of Him: if He do but touch the hills, they shall smoke. I will sing unto the LORD as long as I live: I will praise my God while I have my being. And so shall my words please Him: my joy shall be in the LORD. As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the LORD, O my soul, praise the LORD *Glorp be to the Father, ——— as it was ———.*

§. 10. III. Meditation on our Lord's Passion.

O Son of God! who can sufficiently express thy Love, or commend thy Pity, or extol thy Praise? I was proud, and Thou art humbled; I was disobedient, and Thou becamest obedient; I did eat the forbidden fruit, and Thou didst hang on the cursed tree; I play'd the glutton, and Thou didst fast; evil concupiscence drew me to eat the pleasant apple, and perfect charity led Thee to drink of the bitter cup; I assaid the sweetness of the fruit, and Thou didst taste the bitterness of the gall; O my God! here I see thy goodness, and my badness; thy justice, and my injustice; th' impiety of my flesh, and the piety of thy nature. And now, O Lord, that Thou hast indured all this for my sake, what shall I render unto Thee for all the Benefits bestow'd upon me a sinful Soul? Indeed, Lord, I acknowledge that I owe Thee already for my Creation more than I'm able to pay: for I am in that respect bound, with all my powers and affections, to love, and adore, and serve Thee.

§. 11. An Intercession for Friends, and all Men.

GIVE thy Grace, O holy *Jesu*! to all the World, and let all who were Redeemed by thy Blood, acknowledge Thee to be the Lord, and become thy Worshipers and faithful servants. Make all Christians conscientious Practisers of that Holiness which they profess; and, above all, inspire 'em with uniting Principles and charitable Hearts, that by their Loving one another, as Thou hast loved us, all the world may know that they are thy Disciples. Let all Governors rule with Wisdom and Justice; and all Subjects obey with

Love and Cheartfulness. Let the Priests of the Lord be Exemplary in their Lives, and Discreet, and Diligent in their Labors, having a most compassionate Love for souls; and let the People be Humble and Towardly, most desirous to Harken to, and fully bent to Follow wise Instructions. Be an Help at hand to all that Need, and are Afflicted; send Supplies to all that are in Want; and assist them contentedly to depend upon Thee. Raise Friends to the Widows, and Fatherless, and Friendless, the Prisoners and Captives, and to all that groan under Oppressors, who are thrown upon thy Mercy. Give Repentance, Patience, and Resignation to all that are Sick, and Ease when Thou seest it convenient for 'em. Be a Comforter to all Troubled consciences, helping them to an acceptable Holiness, and inlightning their Minds about all causeless Scruples, that they may not fear where no fear is. Succor all that are Tempred, with such a measure of thy Grace, as may enable 'em to stand in all their Trials. Think particularly on all my Friends. who are especially endeared to me by their Kindnesses, or acquaintance; on all my Relations in the Flesh; on all who Pray particularly for me or desire my Prayers. Teach us all to Desire what Thou Approvest, and then grant us whatsoever is desired. Prevent us in all our Actions; Guard us against all Dangers; Relieve us in all straits; and grant that we may always make Thee our stay and Confidence, and take all things Well which Thou orderest for us. Shorten all our Sorrows; Prevent all our sins; and Fit us all for that Eternal Kingdom which Thou hast prepared for us. Amen.

I have last _____ As Part 2. ch. 3. §. 12.

CHAP. III.

THURSDAY, or the 4th day after the Participation of these holy Mysteries.

§. 1. IV Direction after th' Eucharist. I must be sure to live hence forward in Love and Charity with my Neighbors; in the patient tolleration of all Injuries which Men offer, and all th' Evil by which God will Try me. I Must be very careful not to cover the coals of Anger and Contention under th' Ashes for a Night, and then blow 'em up again the next Morning; Not to come to the Sacrament with an intention to bury all Differences and Enmities for a While and afterwards let 'em revive and gather strength

strength again, but quite to extinguish'em and utterly put'em out; for I do but mock God, if my heart be not thoroughly resolv'd to forger, or at least forgive all Injuries and Offences; Yea, those Enmities will be more fierce and untractable which even the Blood of *Jesus* has not quench'd. My Jealousies, my Hard thoughts, my Uncharitable and Rash censurings, my Differences, and Enmities must never Return again, but that Sentence must run in my mind, 1 S. *John* 4. 11. *Beloved, if God so loved us, we ought also to love one another.* If He has given his Son; if He still give Him to us, if we feed and live upon Him; then let us love as Brethren, and not fall out in our way to Heaven. See Part 1. ch. 7. §. 3. and §. 4, 5, 6. of this Chapter.

§. 2. Psalm 98.

☉ Sing unto the LORD a new song: for He hath done marvellous things. With his own right hand, and with his holy arm: hath He gotten Himself the victory. The LORD declared his salvation: his righteousness hath He openly showed in the sight of the heathen. He hath remembred his mercy and truth toward the house of *Israel*: and all the ends of the world have seen the salvation of our God. Show your selves joyful unto the LORD, all ye lands: sing, rejoyce and give thanks. Praise the LORD upon the harp: sing to the harp with a Psalm of thanksgiving. With trumpets also and shawms: O show your Selves joyful before the LORD the King. Let the sea make a noise, and all that therein is: the round world, and they that dwell therein. Let the floods clap their hands, and let the hill's be joyful together before the LORD: for He is come to judge the earth. With righteousness shall He judge the world: and the people with equity. *Glorp be to ——— As it was ———*

§. 3. XXI *Impediment from coming to the holy Communion.* MY Clothes are too bad. Answer. THIS is a very common pretence for not going too Church at all, of those who had rather indulge their sloth, or go to Tipling-houses: (*which made them so bare. Prov. 23. 21. For the drunkard shall come to poverty: and drowsiness shall clothe a man with rags.*) and therefore you may think it the more Sufficient Excuse for not appearing at the Lord's Table: but 'tis infinitely more foolish than a man's catching at

feather when like to be drown'd, for he uses the best means he can to save his life; which if you wou'd do to save your soul, you wou'd ly hold on *Christ* in any Clothes, (*but in reverence to Him, and respect to his saints. the best you can afford.*) knowing that *Lazarus* was not despised for his Rags and sores. *S. Luke 16. 20, 22.* And King *David* himself said, *Psalm 84. 10. I had rather be a door-keeper in the house of my God, and surely no fine clothes are necessary for that,) than to dwell in the tents of wickedness.* You'd think it a very uncharitable Censure, and great affront, should any man say, *You'll be damn'd because you've such bad clothes:* but you will make, and find it too true, if for want of better you will neglect the Means of Salvation. *Knowing therefore the terror of the Lord, I [indeavor to] perswade men. 2 Cor. 5. 11. See more ch. 1. §. 3, 4, 5.*

§. 4. XXII *Hindorancee*: I Fear lest I want that Charity, particularly towards Enemies, and those who have given me Provocations. which is required: because I still remember their Injuries, or Unkindnesses; or think the worse of their Persons; or my heart is troubled, and I'm inwardly mov'd as often as I see'em; or I keep a greater distance from'em in my Carriage, and forbear to use 'em as formerly I did, in the quality of particular Friends and Confidants: or with hold some other special Favors. *Ans.* YOU are bound to show your Enemies, and those that have Provok'd you, all th' Offices of General charity, or all that Love that is due to your Neighbor at large, even to all other Persons, as *Part 1, chl 7, §. 4,* So that Whilst you allow your self in the Breach of them, you are unfit for this holy Feast, and must instantly amend, that you may be fitted for it. But 1, you are not bound to show 'em all the Offices of especial Esteem, trust, and confidence, which are not fit to be placed promiscuously on all Men, but on such only as are qualified for'em, by likeness of Humour, fidelity of Affection, aptness for your Affairs, or the like: because upon the right choice of those persons, th' Innocence, Ease, and Safety of your Life most nearly depends; as our Savior clearly intimates, when He recommends to us the *Wisdom of Serpents*, so long as no unrighteousness mixes therewith, but it is wholly guided by the *Dove's Innocence*; *S. Mat. 10. 16,* You are not bound to make an enemy a familiar companion, or a

particular friend, a partner of your secrets, a sharer of your Trusts, or an Officer in your business; but may be more afraid of him, and keep more at a distance from him, and use more caution and reserve in conversation with him than with other men. For our Savior, tho' He loved those who believed on Him, with all that Love which his Law requires, *i. e.* with a General affection, yet, as th' Evangelist tells us, He did not trust, or commit Himself to 'em, because He knew all men *S. John. 2. 23. 24.* If 2, your Trouble at the sight of 'em be not with any angry or revengeful Passion, and you have no wrathful Intent to seek their hurt, nor have the least desire to return th' Injuries which you've Suffer'd from their hands; but are only mov'd because it brings to your sad Remembrance your Losses or Miseries which they have occasion'd; this grief is not chargeable with any Uncharitableness towards your Enemies, for they can't complain of you for lamenting your own misfortunes, nor for doing it in their Presence who were the cause of all. And if we may be sorry at all for our own Unhappiness, we may be allow'd it then especially when we have those things before us which are most apt to represent and suggest it to us. But you must endeavor to prevent it by avoiding, so far as you well may, the presence of th' Injurious person, till you have so well digested your Loss, as that you can look on him without trouble, and till then you must be careful and watchful, if at any time you meet, to moderate your grief that it turn not to Discontent, Impatience, Distrust of God, or Repining, or become otherwise Sinful, and then you need not be put into Doubts or Scruples about it. 3. If when the Fact is evidently ill, and they have given you just occasion for it, you have a worse opinion of the Persons, there is no want of Charity in that; because your Ill opinion is upon just cause, and you cannot in reason think better of 'em. You think him an dishonest Man who has wilfully Injur'd you; and him a false Friend who has betray'd your Secrets to your prejudice; and that he is not so kind to you as he Professes, who refuses to do Good to you when he might do it: and therein you judge according to the plain Truth of things, and that the best souls may very innocently and safely do, and, tis no Uncharitable part: for thus our Lord thought of Judas when He most affectingly, *S. Luke 22. 48.* suggested to him

the baseness of his betraying Him, and that too with a kiss, the sign of friendship and affection: and thus God Himself thinks of us upon our miscarriages, for He sees 'em, and dislikes us for 'em, and thereby magnifies th' honor of his Patience, and Loving kindness, in that *He is kind to the unthankful and to the evil. S. Luk. 6. 35.* and shows us favor notwithstanding. But you must not judge of Persons from Surmises, nor impute their Actions to the worst cause, without making those Allowances of Forgetfulness, Ignorance, and the like, which it would well admit of, and which Love would fix upon it, were it to make the construction: nor believe ill of 'em till, 'tis sufficiently made out to you; nor conclude 'em faulty in a doubtful case, when there are reasons on both sides, and they are as likely to be otherwise; nor presume they had an ill design in that which lies as open to a Good, or might have no hurt at all in it: for in these Cases where their Offence is not clearly prov'd, it is Uncharitableness in you to be hasty in Believing 'em to be guilty thereof, and your Repentance and Amendment must atone for it. 4.^{ly}, When you cannot Forget as well as forgive, if your Remembrance thereof be not to their Prejudice, and does not provoke you into any Sinful expressions of Hatred and Ill will against 'em, to upbraid or do 'em shame, or to sit as a Spy upon their Actions, only to find fault and aggravate Miscarriages, or return th' Ill to them again, or to any other ill effect or purposes; the bare Remembrance is not to be blamed in you, nor need you be troubled at it, for there is no hurt done thereby. Did not our Savior Himself, *that perfect Pattern of forgiveness*, remember Peter's triple Denial of Him, *S. Joh. 21. 15, 16, 17.* by asking him thrice, *Lovest thou Me*, after he had bitterly repented of it? did He not sufficiently hint it to him that he might increase his care and watchfulness against it afterwards? Tho' you can forbear to reflect and insist on Injuries, yet it is not in your power, it may be, to lose the knowledge of 'em when you please: nay, in many Cases, if you cou'd, 'tis not advisable that you shou'd forget it; for whilst th' Injurious person is impenitent, and ready to repeat the same again, the remembrance of the harm he has done you, will do you Good, in quickening your care, and making you more wary and watchful to prevent his doing you any more. But if once, *Part I, ch. 7, §. 3, partic. 6.* he ought to be admitted to his

former State, then the Remembrance can serve to no Good Ends, but may prove a very great snare to you, in making you backward in kindness, or apt to catch fire on small provocations, or uncandid in interpreting his words and actions afterwards. It will not be your sin till these or some other ill effects are wrought thereby; but 'twill be your Temptation, whereby 'tis very like you'll be sometimes much indanger'd; so that then it will be very fit to lay it aside if you can, for fear of receiving hurt by it. Let not any Quarrel or Contention hinder your Receiving, but rather be reconciled and come. It is too much to have fallen out with one another, fall not out with God too. It has stay'd too long, if the sun has gone down once upon your wrath, be afraid to let it rest still another Communion comes.

§, 5. XXXIII *Hinderance*. I am afraid because others are not in Charity with me, that I want that Peace which is required of all worthy Receivers. *Ans.* YOU must take care that you be in Charity with them, & that their hatred be not either begot or continued thro' any Offence or fault of yours, else you are kept back thro' your own Uncharitableness: So that if you have given just cause, you must endeavor a Reconciliation, by confessing the fault, asking their forgiveness, repairing the wrong as far as in you lies, and promising to do so no more; *&c. as Part 1, ch. 7. §. 3.* Or if you gave none, you must still be careful that it don't provoke you to any spiteful Returns; or chafe you into any hard Speeches; or injurious or unkind Carriage towards'em; nor to do, or speak any evil of'em; nor to harbor any enmity or hatred towards'em again; but to do'em that justice; and love 'em in that degree, and show'em that kindness which you owe in common to all persons: and then if they will not be persuaded to love you, but will bear enmity towards you, do what you can; that's only their own sin: it is your unhappiness indeed whilst you suffer under it, but 't is not your fault, nor renders you ever the worse in th' eyes of Almighty God: for He nowhere commands us to make our Enemies love us. If this ought to hinder you, it would much more have hindred our Savior *Christ*, and his *Apostles*, and all the *Christians* of the first times from Communicating, because you cannot have any enemies so bitter and implacable as they found theirs. Let it not therefore hinder you. (*if it do them*) but come and testify you bear no hatred towards them, but are in charity with all

all men. *To love an enemy is the highest proof of your Love to God your Savior.*

§. 6. XXIV. *Doubt of fitness to come to that holy Table.* I am engaged in a Law-suit, which I think is a Breach of Charity on both sides; therefore I dare not receive the Communion. *Ans.* AS for his want of Charity see the foregoing Paragraph or Section; and as to yours, if there be no Reparations of Damages to be expected in the Case, you Sue only for Revenge; or if when there are, they are so small as will not bear a Suit, but ought to be a matter of forgiveness; or if when the Loss is of that moment as would justify a Suit, you transgress any instances of Justice or Charity in the Process; your Suit is your sin, which will not be forgiven you till you show Repentance of the same. When 'tis unlawful upon th'Unjustifiableness of the ground, you sin in it till you put an end to 't; and when 'tis so upon some particular Injustice, or Uncharitableness in the way of Management, you sin in 't till that particular is corrected and amended: and so long as you are impenitent in either of these you are unfit for the holy Sacrament; since no man who allows himself in any Sin is worthy to partake of it. But then you are equally unfit to Pray, or perform any other Religious Service, or hope for the Forgiveness of your sins, and eternal Happiness; because Justice, Peace, and Charity, and other Vertues are equally necessary in all these Cases. If your Suit then be either upon an Unwarrantable ground, or Sinful in the way of Management, so long as this Sin lasts, and is unamended, you are unworthy to Communicate: but then that is not all, for so you are to Dye, or to have any Spiritual Peace or Comfort; and this is a State which no Wise man will persist in for one Moment, but whenever he lays it to heart, he will forthwith Repent and get out of it; and when once that is done, this Hinderance is removed, and he may be welcome to *Christ* at the holy Table. But if the Suit be Innocent in both respects, and none of these Sins do adhere to it; if there is a weighty Loss to be repaired, or a weighty Right to be got thereby, and you are in all points Just, Charitable and Peaceable in looking after that Right: or if when you happen to fail in any Instance, you do in that as in all other slips of daily Conversation viz, immediately Repent of & amend your failure, and Watch better the next time; then has a suit no Offence to God nor any hurt at all in it; and so unfits you not for any good thing now,

thing, and then surely not for the blessed Sacrament. When this is your Case, your having a Trial at Law depending, needs no more hinder you from Communicating, than from any other business. So that if there be nothing else to discourage you, you may safely come to the Lord's Table, and expect to be kindly entertain'd by Him when you do. Let not therefore Law-Suits hinder, but manage them without Sin, or Refer your self to an indifferent Man.

§. 7. Psalm. 118.

☉ Give thanks unto the LORD, for He is gracious: because his mercy endureth for ever. Let *Israel* now confess, that He is gracious: and that his mercy endureth for ever. Let the house of *Aaron* now confess: that his mercy endureth for ever. Yea, let them now that fear the LORD, confess: that his mercy endureth forever. I called upon the LORD in trouble: and the LORD heard me at large. The LORD is on my side: I will not fear what man doth unto me. The LORD taketh my part with them that help me: therefore shall I see my desire upon mine enemies. It is better to trust in the LORD: than to put any confidence in man. It is better to trust in the LORD: than to put any confidence in princes. All nations compassed me round about: but in the Name of the LORD will I destroy them. They kept me in on every side, they kept me in, I say, on every side: but in the Name of the LORD will I destroy them. They came about me like bees, and are extinct even as the fire among the thornes: for in the Name of the LORD I will destroy them. Thou hast thrust sore at me, that I might fall: but the LORD was my help. The LORD is my strength and my song: and is become my Salvation. The voice of joy and health is in the dwellings of the righteous: the right hand of the LORD bringeth mighty things to pass. I shall not die but live: and declare the works of the LORD. The LORD hath chastened and corrected me: but He hath not given me over unto death. Open me the gates of righteousness: that I may go into them, and give thanks unto the LORD. This is the gate of the LORD: the righteous shall enter into it. I will thank Thee, for Thou hast heard me: and art become my salvation. The same stone which the builders refused, is become the head-stone in the corner. This is the LORD's doing: and it is marvellous in our eyes. This is the day which the LORD hath made: we will rejoyce and be glad in it. Help me now, O LORD: O LORD, send us now prosperity. Bless

sed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the LORD. God is the LORD who hath showed us light: bind the Sacrifice with cords, yea, even unto the horns of the altar. Thou art my God, and I will thank Thee: Thou art my God, and I will praise Thee. O give thanks unto the LORD, for He is gracious: and his mercy endureth for ever. *Glorp be to the Gr.*

§. 8. *III Meditation on our Lord's Passion.*

IF I owed my self unto Thee, O Lord, for giving me my self in my Creation, what shall I now render unto Thee for giving thy self for me to so cruel a Death, to procure my Redemption? Great was the Benefit that Thou wou'dst create me of nothing: but what tongue can express the greatness of this Grace, that Thou didst Redeem me with so dear a price, when I was worse than nothing? Surely, Lord, if I cannot pay the thanks I owe Thee, (*and who can pay Thee who bestowest thy Graces without respect of merit, or regard of measure?*) it is th' abundance of thy Blessings that makes me such a Bankrupt, that I'm so far unable to pay the Principal, that I can't possibly pay so much as the Interest of thy Love. But, O my Lord, Thou knowest that since the Loss of thine Image, (*by the Fall of my first unhappy Parents,*) I cannot love Thee with all my might and mind, as I shou'd: therefore as Thou didst first cast thy Love upon me, when I was a child of Wrath, and a lump of the Lost and Condemn'd world: so now, I pray Thee, shed abroad thy Love, by thy Spirit, thro' all my Faculties and Affections? that tho' I can never pay Thee in that measure of love which Thou hast deserv'd, yet I may endeavor to repay Thee in such a manner as Thou vouchsafest to accept in Mercy; that I may in Truth of heart love my Neighbor for thy sake, and love Thee above all for thine own sake, and let nothing be pleasant to me, but that which is pleasing to Thee.

§. 9. *A Prayer for mine Enemies, and others.*

O Long-suffering and eternal King, that for the condemnation that came by the Tree, wast lifted up on the Tree, (*and taken from this Earth by that shameful death,*) and hast showed forth thy self, to all that chuse to follow thy steps, a pattern and Copy of Long-sufferance and Patience; that offeredst up thy Intercession to thy co-eternal Father for those very fighten against God which crucified Thee: Do Thou, O Lord, Thou the same Lover of Mankind, afford thy mercy and pardon

all that are enemies to me, which either by Treachery, or Reproach, or Contumely, or Envy, or Violence, or by any other means thro' the treachery or calumny of the devil, that lover of hatred, have exprest their malice or madness against me: Change their counsels from that Mischievous, to a sweet Christian temper of Gentleness: infuse into their hearts sincere unfeigned Love; bind them fast to me in th' inviolable bands of spiritual friendship; and by what Means Thou knowest most fit, make 'em partakers of thy pure Life. As for those that Love me, or, for thy holy Name's sake, do administer to my bodily Necessities, repay them with the riches and abundance of thy Gifts, and vouchsafe 'em the Lot and portion of faithful and wise Stewards; and for those that out of good affection have remembered my Infirmities, or have pray'd for me, reward them with thy plenteous Grace. To those that have commanded, or desired me, *a miserable unworthy creature*, to pray for 'em, grant those things which be profitable for 'em; and yield 'em those requests of theirs which tend to their Salvation; and send 'em from thy holy place thy rich Mercies, and bowels of Compassion. And, O Thou Father of Compassions, pity all those that trust in Thee; and Draw all to the Divine love of Thee; be Thou President in all things; and assistant to all, together with me thy sinful and unworthy servant; and make us all Heirs of thy Kingdom: for to Thee it belongs to show mercy, and to save us, O our God; for thine is the power for ever. Amen.

I Have last _____, O Holy, &c us Part 2. ch. 3. §. 12.

CHAP. V.

FRYDAY, or the 5. the day after this Festival of Joy.

§. 1. *V Direction.* I Must not let my Experience of God's mercy in pardoning me heretofore incourage me again to provoke Him: for that is the highest degree of wickedness and unthankfulness, to make that goodness of his, which should lead me to repentance, an encouragement in my sin. And th' oftener I have been pardon'd, the less reason I have to expect it again; because my sin is so much the greater for having been committed against so much mercy. God is as well just as merciful, and his justice will at last surely and heavily avenge th' abuse of his mercy; and there can't be a greater abuse of his mercy than wilfully to sin in hope of it: so that it will prove a miserable deceiving my self to presume upon it.

At

At my Receiving, God and I entred into Covenant, into a League of Friendship and Kindness, and as long as I keep in that friendship with God I am safe, all the malice of Men and devils can do me no harm; for as th' *Apostle* says, *Rom. 8. 31. If God be with us, who can be against us?* but if I wilfully break this League, then God and my own Conscience will be my enemies. Which Sin, and danger of Relapsing I must lay to heart when I'm set upon by any Temptation, and then I cannot but look upon that as a Cheat that comes to rob me of my Peace, my God, my very Soul. And this care of making good my vow must not abide with me some few days only, but I must be careful all the days of my Life to keep such a Watch over my self, and so to avoid all occasions of Temptation as may preserve me from all wilful breaches of this Vow. *He that has Communicated, and does not afterwards endeavor to live by the measures of that day's duty, has but Acted a Scene of Religion, but himself shall dearly pay the price of the pompous and solemn Hypocrisy.*

§. 2. Psalm. 76.

In *Fury* is God know: his Name is great in *Israel*. At *Salen* is his tabernacle: and his dwelling in *Sion*. There brake He the arrows of the bow: the shield, the sword, and the battle. Thou art of more honor and might: than the hills of the robbers. The proud are robbed, they have slept their sleep, and all the men whose hands were mighty, have found nothing. At thy rebuke, O God of *Jacob*: both the chariot and horse are fallen. Thou, even Thou art to be feared: and who may stand in thy fight, when Thou art angry? Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still. When God arose to judgment: and to hear all the meek upon earth. The fierceness of man shall turn to thy praise: and the fierceness of them shalt Thou refrain. Promise unto the LORD your God, and keep it, all ye that are round about Him: bring presents unto Him that ought to be feared, He shall refrain the spirit of princes: and is wonderful among the kings of the earth. *Gloria be &c.*

§. 3. XXV *Exception against Communicating.* THO' right gladly I would be admitted to the Lord's Table: yet your not administering it at Night, nor to the people Sitting, nor without grave Black clothes, keeps me back. *Ans.* FOR receiving at Noon see *Part 1. ch. 1. §. 5.* & *Part 2. ch. 1. §. 12.* and kneeling, *Part 2. ch. 2. §. 3, 4.* And tho' in the Reformed church

Churches in *Holland* all did formerly, and most do now (*from that Custom*) come in Black to the Lord's Supper, and likewise to be Married, yet they are not obliged to it at either, it having been of late declared by their Ministers to be indifferent and accordingly many of the poorer sort (*who are not able buy a black suit to keep for such times, and only borrow one for a day when are to be married,*) appear there in Color-clothes; and so to the Richer people at their Weddings; and our Church does not forbid either: so you may Receive in Black if you please; and no one has any reason to be offended at another for doing, or not doing so, and let go the Substance for a Shadow, neglect the Duty on account of an indifferent Circumstance. But Almsgiving and Thanksgiving is so considerable a part of this Duty, that it has given Name to the whole, and caused to be call'd a Sacrifice of Praise; and that it is a Festival of Joy Celestial Banquet, a Feast of Feasts, *i. e.* the Chief of Feasts, granted on all sides. And *Cicero* reproves it as a great incongruity in *Atticus* to come in a Black vestment to th' Entertainment of his Friend *C. Arcius*, and asks him, *Who ever came to Festival Supper in Mourning?* It is true, Sorrow is a good preparative before, but if it itays upon the spirit now, it is unreasonable, and indisposeth for a material part of this Duty. *Thou shalt rejoyce in thy Feast*, saith God. *Deut.* 16. 14. And th' *Apostles* days *they did eat this Bread with gladness.* *Act.* 2. 46. And the primitive *Christians* did forbear to Communicate the days of Fasting and Humiliation. as being incongruous to the Joy which ought to be expressed; and for this cause they were forbid to show any signs of Sorrow after the Communion was over. There is the like reason for Persons not wearing Black at their Weddings, that being a Festival too, which in our Church is not solemniz'd in Lent, nor on other Fast-days, nor After-noon;) and the Rubrick after the Form of Matrimony says, *It is convenient that the New married persons should receive the holy Communion at the time of their Marriages, [if no Sacrament day] at the first opportunity after their Marriage.*

§. 4. XXVI Exception. I Can't Communicate with you, because the holy Sacrament is administred to a mixt Congregation, and some that are unworthy and wicked are admitted to joyn in it, by whom I fear I may be defiled. *Ans.* 1, No good Christian can be forward to judge another to be unworthy; but rather will be very scrupulous lest he offend in so judg-

judging. For 't is so much against the Rules of Christianity to pass such Censures on others, that they who are too forward to do it, are as unworthy, for any thing I can see, as any other person whom they Censure, because there is such great danger of being mistaken. No modest person will be so bold as to pass his Censures upon a Man whom the Church has not Censur'd. It is too much arrogance for a private man to make himself the Judge of all his Brethren; and such a Pride may deserve as severe a Censure as that wickedness which he is pleas'd to condemn. *S. Jam. 4. 12. Who art thou that judgest another?* Every true Penitent, who is fully resolv'd to leave all his sins, is really worthy; now whether he, whom you think unworthy, be so or no, is very hard for you to know, since you cannot see into his heart. God only and his own soul being privy to't, You ought rather to judge that he is so, because he is invited thither by our Minister upon those Terms, and no other, nay, required to come so prepared, or else not dare to approach to it. But, 2. ly, if you have great cause to think he is unworthy, his unworthiness will have all its Effects upon himself, but will not hinder your Acceptance, nor ought to put you by from doing both our Blessed Savior. and your own soul this Service. *Let every man prove his own work.*—For every man shall bear his own burden. *Gal. 6. 4, 5.* so that if not you, but only he, be unworthy, you are safe. If that be a sufficient hinderance to you, it would equally have hindered our Savior Christ, and his holy Apostles, and the primitive Christians, because of *Judas a thief, S. John. 12. 6.* and the son of perdition, *ch. 17. 12.* and some of the *Corinthians* who were guilty of schisms: Drunkenness &c, *1 Cor. 11, 13. 11.* all the Disciples at *Jerusalem Act. 2. 42.* continued stedfastly in the Apostles Doctrine and Fellowship; and in breaking of Bread and Prayers. and *S. Paul Saies, 1 Cor. 10. 17.* that those men who make up the one Body, are all partakers of that one Bread and of all those who have been Baptized into one Body, that they have been all made to drink into one Spirit, *ch. 12. 13.* The number of Communicants in those days was the same with the number of Christians, or Baptized persons, that their Communions. as well as ours, were mixed Assemblies, which were made up of worthy, and unworthy Receivers. And 3, if the Company of unworthy persons be a just Impediment from the holy Communion;

bought to hinder you also from joyning in the *Christian Church*, and Profession: for the Church it self is a mixt multitude of fit and unfit, of holy and unholy persons. It is compared to a *Net* wherein Fish of all sorts are caught both *good* and *bad*. *Mat. 13. 47. 48.* To a *Field* where both *Wheat* and *Tares* spring up together, and wherein both must *grow together till the Harvest. v. 24. 25. 30.* Nay *4ly*, I might add farther, since all Communities have some corrupt Members, and in every Body of Men there are some Vicious as well as some Godly persons, if you run on so far as this Principle will lead you, you must not stop in avoiding the Communion, and leaping out of the Christian Church and Profession, but become an Out-law to Families, Townships, Kingdoms, yea, to all Mankind. But, *5*, if still you are really scandaliz'd at the presence of such as are notoriously wicked, or who have done any wrong to their Neighbors, either in Word or Deed; that offence may be remov'd when you will, for, upon Complaint made, those unworthy persons are to be suspended from the holy Table, and deny'd the Sacrament. For this care our Church has taken in this Case, to prevent all those, whose wickedness gives publick scandal and offence, from sharing in those holy Mystories, ¶ *If any of those* (says the Rubrick before the Communion Service,) *be an open and notorious evilliver, or have done any wrong to his neighbors by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in anywise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose of heart to do as soon as he conveniently may. ¶ The same order shall the Curate use with those betwixt whom he perceiveth malice or hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that which he himself hath offended; and the other Party will not be persuaded to a godly Unity, but remain still in his frowardness and malice: the Minister, in that case, ought to admit the penitent Person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this and the next*
pre-

precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon. So that if you knew of any such notorious evil Liver, who was admitted to the Communion, and did not make proof of the Scandal where of such a man stood guilty, your abstaining is the effect of your own negligence in another Duty of Christianity, and so you become doubly guilty your self. 6ly. and Lastly, suppose that, after information given, they who are concern'd do not take care to redress those things, but such Scandalous Livers be still admitted to the Communion; yet this, not being the fault of private persons, but of those who have power to exclude 'em, ought not to keep you, nor any good Man or Woman from the Table of the Lord: for there can be no Reason why you should be hindred by this, from doing your own Duty, because another man does not discharge his; nor why their not being remov'd shou'd be a cause of your removing your self. If the Minister be negligent in not admonishing them that offend, you are negligent in not Remembring *Christ's* death, and deserve to be admonish'd also. Your Communion is with the rest of the Church, and not with him that Receives not aright. He only eats the Bread, and drinks the Wine, but receives not *Christ*; so you don't become one with him. And his bodily presence can no more do you harm, than yours can do him good. And if you fear your presence with him will be lookt on as an approving of his Sin, and allowing his Vices, which no wise man will do, you may go to the Minister and as many of the Congregation as you please, and profess the contrary. And if you fear that the Sinner himself will make an ill use of it, and think himself to be good because he is in good Company, you have a Remedy for that at hand, which is private admonition. It is the part of a *Christian* not to condemn his Brother, but to labor to make him better: and if you've perform'd this Duty carefully, then he can't presume you love his sin, tho' you love him: nor will any sin which he afterwards commits be imputed to your Neglect; nor will the sin of his Receiving unworthily be laid to your charge, because you did what you cou'd to prevent it. It can only be matter of your Compassion and sorrow, but not your guilt, that another has not done his Duty, when you have done yours. Let not therefore the faults of others who

Communicate, be a stop to your performance of that Duty, *that is*, if they sin one way, let not that tempt you to a sin of another kind.

§ 5. XXVII *Hinderance from coming to the holy Communion.*

Wou'd come, being convinced 't is my Duty, if I were worthy of it, and fit for it; but I'm so dull, indisposed for it, in such a hurry of thoughts, and so hard hearted, that I can 't leave my sins, and prepare my self for it as I ought; and I think I had better forbear than be rash, and honor it by a reverent Abstinence, than by an unprepared participation to prophane it. *Ans.* YOU show great Partiality in this Plea, by being more scrupulous about Unworthy receiving, than about sinful neglecting the Communion, tho' God does as straitly injoyn a Worthy, as He forbids an Unworthy Communicating. You show all your Niceness about doing what God bids you, but none about letting it alone; as if when God commands you to do a thing, *Not to do it at all*, were not so great a Fault as *To do it wrong*. But if you were as fearful of Sinful Abstaining, as you are of Unworthy Receiving, this equal fear on both sides wou'd make you diligent in seeking Satisfaction, and in carrying on the work of Preparation.

(FOR which needful End,

This Treatise was penn'd.)

so that you might neither offend by coming, nor by staying away, but worthily approach the Lord's Table, and be welcome to it when you do. Do you make Profession of Christianity? Believe what that Religion teaches you? Endeavor impartially to Practice according to that Belief? Discern, or distinguish the Lord's Body, *that is*, make a due Difference between this holy Food, and other meat and drink? and consider what that Bread and Wine imports? and understand the Ends for which it was appointed? What can hinder you then from partaking of the Lord's Body, if therein you intend those Ends? You will not, you cannot say, 't is our Savior's fault, who commands you to come to it; whose fault is it then, but your own? and why do you not then amend it, lest you still grow a greater stranger to Him, nay an Enemy by evil works, and by continuing to neglect the Means of living better. Not to Commemorate the Death of *Christ*, as He has appointed, is a sin; and to neglect a due Preparation for it, is another; and instead of Amending one, you add another to it, and aggravate your Condemnation by your very Pleas and Excuses.

Complain not of Hardness of heart as an hinderance; for to do what *Christ* has Commanded, is Yielding, and Compliance; and not to do it, is Hardness of heart. Let not Dulness and Indisposedness be thought a Reason to forbear; but rather come to be quicken'd, and if you continue to be dull still, yet believe you have pleased God by doing as He commanded, tho' not so lively as you desired.

§. 6. Psalm. 114.

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people, *Juda* was his Sanctuary: and *Israel* his dominion. The sea saw that and fled: *Jordan* was driven back. The mountains shipped like rams: and the little hills like young sheep. What aileth thee, O thou sea, that thou fleddest: and thou *Jordan*, that thou wast driven back? Ye mountains that ye shipped like rams: and ye little hills like young sheep? Tremble thou earth at the presence of the LORD: at the presence of the God of *Jacob*. Who turned the hard rock into a standing water: and the flint stone into a springing well. *Glorie be to the Father, and to the Son: and to the Holy Ghost; As it was &c.*

§. 7. V Meditation on the Passion of our Lord.

SWEET Savior, suffer me not to be lost, or cast away, whom Thou hast bought so dearly with thine own most precious blood. O Lord, let me never forget thine infinite Love, and this unspeakable Benefit of my Redemption: without which it had been better for me never to have been, than to have any Being. And seeing Thou hast vouchsafed me the assurance of thy holy Spirit, suffer me, O Heavenly Father, who art the Father of Spirits, in the Mediation of thy Son, to speak a few words in th' ears of my Lord. If Thou, O God, despisest me for my Iniquities, as I have deserv'd; yet be merciful to me for the Merits of thy Son, who suffered so much for me. What if Thou seest nothing in me but Misery, which might move Anger and Passion? yet behold the Merits of thy Son, and Thou shalt see enough to move Thee to Mercy and Compassion. Behold the Misery of Incarnation, and remit the Misery of Transgression. And as oft as the Wounds of thy Son appear in thy sight, Oh! let the Woe of my sins be hid from thy Presence. As oft as the Redness of his Blood glisters in thine Eyes, O! let the Guiltiness of my sins be blotted out of thy Book.

§. 8. *A Prayer against Doubts.*

O Most Blessed God, who, in thy infinite Goodness, hast sent thine only begotten Son, not only to dy for us, but to give us a clear and full Revelation of thy Mind and Will in every thing that concerns our Duty. I most heartily thank Thee that Thou hast been pleased to bring me acquainted with thy holy Gospel; and afforded me many Helps and assistances, to understand it; and to free my mind from those *Errors and Mistakes* under which I have labored. Blessed be thy Name that I see both how sinful a thing it is to live in the Neglect of the holy Communion of *Christ's* Body and Blood, and to Receive the same without due Preparation of mind to partake of it. Thou hast convinced me, thanks be to thy Goodness, of the Guilt of th'one as well as of th'other; and put me in fear to continue unworthy to Receive, as well as to Receive unworthily. Accordingly I here humble my self before thy Majesty, most sorrowfully bewailing all my former Neglects of my Duty to *Jesus Christ* my Redeemer: and most heartily beseech Thee to fix those *Resolutions* which, by thy grace, I now find in my heart, to endeavor to fit and prepare my self constantly to Commemorate his dying Love, with all those godly dispositions which may make me a welcome guest at thy Table. Free me more and more from all unreasonable Scruples, *Doubts*, and Fears; and create in me daily an holy fear of offending Thee, either by omitting my Duty, or doing it amiss. Settle in me a perfect hatred of every thing that is evil; and an unteigned love to every thing that is good. Preserve in me always such a Religious sense of Thee, that I may be able, *on all occasions*, to present unto Thee a Soul fully and stedfastly purposed to live in a sincere and constant Practice of all thy holy Precepts, and most earnestly desirous to partake more and more of thy Holy Spirit, to enable me to make good those purposes of having my *Conversation as becomes the Gospel of Christ*. Quicken in me such a thankful Remembrance of the wonderful Love of *Jesus Christ* in laying down his Life for me, that I may not only rejoyce therein, and bless and praise Thee with such affections as bear some proportion thereunto; but offer up my self intirely, both Soul and Body, to thy faithful Service, and think it the greatest honor, that I may be thy Servant, and that Thou hast bought me with so dear a price as his precious Blood, to glorify Thee with body and soul which are thine. I'm sensible how easily I

forget the greatest Obligations, and how apt I am to start back from the strongest Resolutions; and therefore I most humbly beg th' assistance of thy heavenly Grace to preserve in my heart a lively sense of thy Love, at all times, and to keep me stedfast and unmoveable in all well doing. And if I be so unhappy as to break such sacred Bonds as these wherein I am tied to Thee, help me speedily to recover my self by a serious Repentance, and renewed Vows of greater care and diligence; and t'apply my self, *as early as I'm able*, to my Blessed Savior, to beg his pardon; to renew my Covenant with Him; to bind my self faster to Him; and implore more earnestly the power of his Holy Spirit for my strength against all Temptations, That by such frequent Communion with Him, I may partake more and more of his grace, and live better and better, till I get an absolute Victory over all those sinful Lusts and affections which have prevail'd over me. And stir up all the Members of this Church to the same care and zeal in this and all other Duties of Religion; that Thou mayst continue thy holy Gospel among us, in the purity wherein we now enjoy it, and we may not be deprived of th' opportunities of holy Communion, by our neglect to Communicate: from which dreadful judgment Good Lord deliver us, for his sake who humbled Himself to the death of the Cross, *Jesus Christ*; to whom with Thee, O Father, and the Holy Ghost, be all honor and glory in the Churches, throughout all Ages, and World without end. *Amen.*

I Have last _____, O Holy &c. as Part 2. ch. 3 §. 12.

CHAP. VI.

SATURDAY, or 6th day after this Sacrifice of Thanksgiving
§. 1. VI Direction. WHEN by observing this Book of Instructions, I reap the Benefit which God design'd, and expected by it, 't will cure all my Indifferency and Aversion, and I shall no more account it a fruitless work, when once I have tasted these sweet and wholesome Effects of it; but shall run to it the next time with edge of Appetite, as I wou'd to delicious and invivening Entertainment, and desire to share it oftener, as it can be had, and bless the time that ever I came thereto. For tho' th' Obligation of every such single Vow reach to th' utmost day of my Life, yet am I often to renew it: that is, I'm often to Receive the holy Sacrament: for that being the Means to convey to me so great and unvaluable Benefits

fits, and it being also a Command of *Christ* that I shou'd do this in Remembrance of Him, I am in respect both of Reason and Duty, to omit no fit opportunity of Partaking of that holy Table. I make account there is but little difference between Doing this *Seldom*, and Not doing it *at all*: for, for want of renewing my Addresses to these Mysteries, and receiving this Sacrament carefully and *often*, my zeal will cool, my Devotion slacken, my Watchfulness and care abate, I shall grow less sensible of former Sins; and my Love will grow sick, and weak, and fall to decay; wherefore I must come hither again to revive and raise it up. My Lamp will begin to burn dim, and to cast a very weak light, therefore I must pour in more of this oil that it may not go out. My Love will begin to be chill and cold, if I don't put this fire constantly under it to keep it in a flame. And if I did seriously labor to put to death all Hatreds, one great reason why they are not thorowly mortified, is because I use so rarely this powerful Means of suppressing 'em, and keeping 'em in their graves. Let me therefore, *upon all these accounts*, maintain a longing in my Soul after another such Repast; keep up a spiritual hunger after this food; neglect no opportunity which God shall give me of Communion: That heaven may find me prepared for the Feast where the Mariage shall be compleated; *Christ* may find such holy Longings after Him, that my Soul may be taken into his bosom to dwell in Him, as He before dwelt in me.

§. 2. Psalm 84.

How amiable are thy dwellings: Thou Lord of hosts: My Soul hath a desire and longing to enter into the courts of the LORD: my heart and my flesh rejoyce in the living God. Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O LORD of hosts, my King and my God. Blessed are they that dwell in thy house: they will be alway praising Thee. Blessed is the man whose strength is in Thee: in whose heart are thy ways. Who going through the vale of misery, use it for a well: and the pools are filled with water. They will go from strength to strength: and unto the God of gods appeareth every one of them in *Sion*. O LORD God of hosts, hear my prayer: hearken, O God of *Jacob*. Behold, O God our defender: and look upon the face of thine anointe. For one day in thy courts: is better than a thousand. I had rather

be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness. For the LORD God is a light and defence: the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life. O LORD God of hosts: blessed is the man that putteth his trust in Thee. *Glory be to &c. — As it was &c.*

§. 3. XXVIII Objection against Communicating. I Do not come because of the great Danger of Unworthy receiving; Damnation being said to be eaten therein; which seems to make Abstaining the safer side. *He that eats this bread, and drinks this cup unworthily, says S. Paul, shall be guilty of the body and blood of the Lord. And he that eateth and drinketh unworthily, eateth and drinketh damnation* (in the Greek 't is judgment,) *to himself.* 1 Cor. 11. 27, 29. *Answer.* BY eating and drinking his own damnation, th' *Apostle* means, not that he shall inevitably be damn'd for it, but either 1, That he commits a damning sin, which will prove deadly to him unless he repent thereof and amend: and this is true not only of unworthy Eating, but also of sinful Abstaining; so that they are equal as to that point. But God has promised, for *Christ's* sake, to forgive us all our Sins upon true Repentance, and therefore this of unworthy Receiving among the Rest. Nay, as for this their unworthy Eating, th' *Apostle* tells the *Corinthians*, in that very place, that when they are judged or condemned for it, that judgment, if it bring them to Repentance, is not to consign them to, but to deliver them from eternal torments. v. 32. *When we are Judged,* saies he, *or Condemned for this offence, that is, to be Sick or Weak, which God inflicted on them because of it, we are, not in anger punished, but in mercy chastened of the Lord, trained up to Repentance by present sufferings, that we should not, at the last day, be condemned with the world to eternal.* Or 2. He means temporal Death and punishment, miraculously inflicted for their Drunkenness, and open Schisms, occasioned by their Love Feasts. v. 18. *I hear that there be divisions* (Greek Schisms) *among you.* v. 21. *One is hungry. and another is drunken.* v. 30. *For this cause many are weak and sickly among you, and many sleep.* Yet was there place still to prevent these temporal, as well as th' eternal Punishments for the same, by true Repentance. But this Intemperance was a thing peculiar to those days, and is not derived down to ours, who have no such Love Feasts, and receive this Sacrament *fasting*. And this whole Objection is evidently

of no force, if there be (*as most certainly there is*) as great, or a greater danger on th' other hand, *Viz.* in the Neglect of this Duty, *as by this small Tract sufficiently appears.* And if, when you come to this holy Table, you are truly Penitent, and have broke off from your evil ways, intending, and endeavouring to lead a new Life thence forward, and are in Charity with your Neighbors; then you may with Comfort assure your self that you are a worthy and welcome Guest, and are not concern'd at all in this Damnation, which is threatned to Unworthy Communicants. Let not then the Danger of Unworthy receiving deter you from Receiving, but only from Receiving unworthily.

§. 4. *XXIX Objection.* I Must therein promise concerning every sin which I find my self guilty of, that I will no more commit it: and this Promise I dare not make, because I fear I shall not keep it. *Ans.* IF this be a sufficient Hinderance to keep you from this Ordinance; it is equally so to keep you from your Prayers; nay, from your very Baptism, and being inrolled a Christian; and from all Religion: for God will not hear your Prayers for the Pardon of any sin, till you Repent of it, and Resolve within your self, and make Him faithful Promises that you will never more commit the same. *Promise unto the LORD your God, and keep it, all ye that are round about Him. Psalm 76. 11. I have sworn. and am stedfastly purposed to keep thy righteous judgments. Ps. 119. 106.* Nor did He admit you to Baptism, to be listed a Member of his Church, till you had (*by your Sureties*) renounced the devil and all his Works, with all the sinful lusts of the Flesh, and promised to keep his holy Will and Commandments, and walk in the same all the days of your life: which when you come to age, you are bound (*as by our Catechism*) to perform your self. Therefore you must promise amendment, and Act accordingly; which, by God's grace, you may do, if you have a mind to it, whereof you have many Examples in Scripture; as *Moses, Num. 12. 7. Who is faithful in all my house. Caleb, ch. 14. 24. He hath followed me fully. Joshua, ch. 24. 15. As for me and my house, we will serve the LORD, David, 1 Sam. 13. 14. A man after his own heart. Job, ch. 1. 1. That man was perfect and upright, and one that feared God, and eschewed evil. And S. Paul, who had been the chief of sinners, 2 Cor. 12. 9. My grace is sufficient for thee: for my strength is made perfect in weakness. S. Jam. 4. 6. God giveth grace to the humble. v. 7. Resist the devil, and he will flee*

See from you. S. Luke 21. 12. Your heavenly Father shall give the Holy Spirit to them that ask Him. Phil. 2. 12, 13. If you are careful to work out your own salvation with fear and trembling: God will work in you both to will and to do. S. Mat. 25. 29. To everyone that hath [so as to improve it,] shall be given [more.] And tho' afterwards you shou'd forget your self, and happen to fail upon some occasion, and break this Promise, in some instance; yet is not your case desperate thereupon; Do but truly Repent of that breach, and fully Resolve, and watch against it again, and then you are made whole as you were in your former station. *THE danger of falling into Sin, is not Prevented by neglecting the Sacrament, but Increased.* It is your Duty thus to promise, and your Duty to perform, and your great Priviledge that if you fail in in any instance afterwards, yet still upon your repeating your Repentance, you shall receive a pardon. It is what every Man must do, not only to be a Communicant, but to be a Christian. Let not therefore the Breach of your Resolutions, by Relapsing into sin, keep you from Communicating again, but rather come the sooner to Renew your Covenant. *TO fall, is not so dangerous, as not to rise again presently.*

§. 5. XXX *Scruple at drawing near to this holy Sacrament.* I Fe r I should be guilty of too much Boldness and Rudeness, if I shou'd presume to Feast on the Body and Bloud of our Sovereign Lord, and eat at his Table so often; and 'r wou'd, I'm afraid, abate my Esteem and veneration of it: and therefore in all Humility, and Modesty, and Caution, I think I ought to abstain somerimes. *Ans.* IF you have not a mind to live as a stranger to Him, but so [by a holy Life.] as to be his Household servant, and Domestick, you may always come unto Him. If there were a hundred *Guineas*, or more annex'd by some Benefactor, to every Receiving, that golden reason you wou'd hardly be able to resist: and why shou'd you turn your back when God invites you to Him, in order to make you an Heir of Eternal and Unconceivable Riches? and feed on Scruples, when you may feed on the Bread of Life? Approve your self to be a sincere Christian, and so come in Humility, and with Attention to eat of this Bread, and drink of this Cup, as oft as you can. It is no Presumption to come when y're call'd, and do what y're bidden: and as in this case there is likewise great earnestness and importunity in th' Invitation; so it is the part of an humble, modest and cautious man to comply there-
with

with, both out of civility and respect, as also out of Obedience to God's Command, who peremptorily requires it: But it is a very great boldness and presumption to *stray away*, and leave *undone* what He bids you *do*. There are no men so bold and presumptuous with God, as they who will Act what He forbids, and Refuse to do what He enjoyns 'em. And if the height of Priviledge and Honor which is vouchsafed to you there, be sufficient to make you, *as an humble and modest man*, to refuse the Communion; since your whole Religion is made up of high Characters, and Honorable priviledges, it will not rest in that alone, but will carry you on equally to Renounce the whole Christian Profession. Is it not as great a Presumption in you to become God's son, to inherit a Kingdom, to hope for a Crown, and Throne, and Sceptre, as to sit down with your Lord as his Guest, and to eat and drink in his own Presence? Is it not as high an Arrogance to admit that *Christ* should dy for you, as it is to come and Remember his Death, and r'accept of those Benefits which are convey'd to you thereby? All these things are infinitely above you; but yet since, in his unbounded Love and kindness, He has so freely offer'd 'em, you must have the good *Manners* in all forward Thankfulness, and Humility to accept 'em; and not, out of a show of Modesty and Self-abasement, *Sinfully* to refuse the same. And let the Communion be *never-so frequent*, th' Arguments and motives are still the same, still able to kindle holy fire on th' altar of your Soul, to raise admiration of God's Mercies, and r'inliven your spirit into Conscientiousness and Severity of life. And in this Primitive Believers are a signal Instance, who, tho' they Communicated some every Day, some every Lord's-day, yet did not that Frequency lessen the Veneration of these Mysteries; it rather increas'd and cherish'd it, and caus'd their Contempt of sublunary Contents, Courage in adversity, Valor in persecution, invincible Patience, Constancy, Self-denials, &c; was a perpetual Curb to their Lusts; and as it was a Means to set their Master always before their eyes, so it left an Awe upon their spirits not to Dishonor Him by their Lives. The Covetous man abates not in his Esteem of his Wealth and Treasure tho' he looks upon it every day, because his Affections are set upon it: and were your Affections set upon Him of whose Fullness we have all receiv'd, and grace for grace. *S. John 1. 16.* Your frequent Communion would render Him more lovely and more amiable to

your soul. Take pains with your self to get not only an Actual but an Habitual Preparation, and th' oftener you Receive the better you'll go on from *strengeh* to *strength* till you shall appear *before God in Sion* Ps. 84. 7. Whereas every Omission will cause a Decay of your graces, a Backwardness to Communicate, and the Disesteem you fear. Wherefore say not 'tis too great Presumption to Love your Lord very much; 'accept of th' honor He does you in Inviting, nay, Commanding you there 'attend Him. It will be Rudeness, and Careless neglect of Him if you don't Frequent it.

§. 6. XXXI *Scripture*: I Have found my self, and seen others to be no whit better'd or improv'd thereby. *Ans.* IF there be any Weight in this Plea, it will hold much stronger for your not Reading the Scriptures, saying your Prayers, and coming to the Publick assemblies, being therein much more Frequent. But Unfruitfulness under any Ordinance is a Reason, not of a negligent Abstaining from it, but of using greater Care therein, that you may profit by it. For 1, when 'tis True, there is no fair Excuse in it, because you are not only bound in *Interest*, but in strict *Duty* also to Communicate, and, *upon that account*, to Refuse is as much as to say, you will only serve your self, but not God. And where you are not better'd at all, or not so much as might be expected, that does not Excuse the Neglect of it, for 'tis purely your own Fault, by not considering how therein you confirm'd a League of Love, seal'd the Covenant of Peace and Reconciliation, and received Assurance of his favor to the Penitent. Or you are wanting in those things which are necessary, to Improve in a holy Life, and to prevail more against your Sins after Receiving: by not Inquiring what your particular sins were, and deliberately Resolving against 'em *Before*; or not bearing in mind what you have promised *At* it; and watching opportunities of performing it *After* you have been there. Or you do not Receive so *Often* as you shou'd. All which would bring down such gracious Assistances to you as would serve your turn when you carefully endeavor therewith. Do but thorowly cleanse and purge your soul from sin, and with an honest heart, and mind well prepared come as *often* as you can to God's holy Table, and you will become still better, and better enabled to resist all temptations, and daily find more and more quiet and Comfort in your mind and conscience: So this

ought

ought not in any wise to be a Hinderance, but you must take care to amend it. But 2ly, in the case of most Complainers it is False, for you may be really better by the Sacrament when you do not think, or understand your self to be so; by either Improving you in your Goodness, as it will do if you are not wanting to your self, tho' you may no more be able discern your growing in Vertues, than in Stature, or Knowledge; or, at least, Keeping and continuing you in the same; which, where there is no more, is of it self most richly worth all the Pains which you bestow upon it. You are not better perhaps in what you Expect, because your Expectations a'n't right, but you look for such Benefits from the Sacrament as God never intended you thereby; nay, such, it may be, as in this world He never means to convey to you, either by It, or by any Other instrument, having no where promis'd them to you; or not constantly, being not always fit for you, tho' of his abundant Grace and Indulgence He may sometimes allow 'em to you. Nay perhaps some of 'em in this Estate don't Agree to you; being Exemptions from such Infirmities as are Inseparable from your Nature. Say not, I have not profited thereby, and therefore had as good stay away: for it is very profitable To do your duty constantly; T'express your gratitude to God; To receive tokens of his Love: To ty your self faster to Him; To be put in fear of offending Him; And in hope of his favor. And there is no one that, with any kind of Care, partakes of the holy Communion, but receives, more or less, such Benefits as these by it. Let no Fancies therefore of this nature hinder, but oppose to 'em all, the Necessity of doing your Duty as well as you are able.

§. 7. Psalm 103.

PRAISE the LORD. O my soul: and all that is within me praise his holy Name. Praise the LORD, O my soul: and forget not all his benefits; Who forgiveth all thy sin: and healeth all thine infirmities; Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness; Who satisfieth thy mouth with good things: making thee young and lusty as an eagle. The LORD executeth righteousness and judgment: for all them that are oppressed with wrong. He shewed his ways unto Moses: his works unto the children of Israel. The LORD is full of compassion and mercy: long-suffering and of great goodness. He will not alway be chiding: neither keepeth He his anger for ever. He hath not

dealt with us after our sins: nor rewarded us according to our wickednesses. For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear Him. Look how wide also the east is from the west: so far hath He set our sins from us. Yea, like as a father pitieth his own children: even so is the LORD merciful unto them that fear Him. For He knoweth whereof we are made: He remembreth that we are but dust. The days of man are but as grass: for he flourisheth as a flower of the field. For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more. But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him: and his righteousness upon children's children; Even upon such as keep his covenant: and think upon his commandments to do them. The LORD hath prepared his seat in heaven: and his kingdom ruleth over all. O praise the LORD, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words. O praise the LORD, all ye his hosts: ye servants of his that do his pleasure. O speak good of the LORD, all ye works of his, in all places of his dominion: praise thou the LORD, O my soul. *Glorp be to &c.*

§. 8. VI Meditation on the Passion of our Lord.

O Lord, the Wantonness of my Flesh provok'd Thee to Wrath, O let the Chastity of thy Son's flesh persuade Thee to Mercy: that as my Flesh seduced me to Sin, so is Flesh may reduce me to thy Favor. My Disobedience deserv'd a great Revenge, but his Obedience merits a greater weight of Glory: for what can Man deserve to suffer, which God made Man cannot merit to have Forgiven? When I consider, O dear *Jesus*! the greatness of thy Passion, then do I see the truth of that saying, that *Christ Jesus came into the world to save the chiefest sinners*. Darest thou; O *Cain*, say that thy sins are greater than may be forgiven? thou lyest like a murderer, the Merits of one *Christ* are able to forgive a world of *Cains*, if they'll believe and repent. The sins of all sinners are finite, but the Mercies of God are infinite. Therefore, O Father, for the Death and Passion's sake which thy Son *Jesus* has suffer'd for me, and I have now remembred to Thee, pardon and forgive Thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved; and through his merits make me, O Lord, a partaker of thy Mercy. It is thy mercy, that I so earnestly knock for, neither shall mine Importu-

tunity cease to call and knock, *with the man that wou'd borrow the Loaves*, untill Thou arise and open unto me thy Gates of grace; and if Thou wilt not bestow on me thy Loaves, yet, O Lord, deny me not the Crumbs of thy Mercy, and those shall suffice thy hungry servant. [*handmaid.*]

§. 9. *A Prayer for Frequent Communion.*

O Dearest Savior, dearer to me than Father and Mother! my Friend in all dangers, my Benefactor in all wants, my Fortress in all troubles! I cannot but confess that Thou hast *Frequently* call'd to me, *Frequently* intreated me, *Frequently* expostulated with me to live, and *Frequently* asked me why I wou'd dy: and I have as *Frequently* stopt my ears against thy Call, and been deaf to thy Voice, and my Follies have kept pace with thy Favors! I see my mistakes, I see my errors, and my Sins I desire may be ever before me. I know thy Voice, it is the good Shepherd's voice, that calls me *often* to this Table, and thy sheep hear thy voice; I earnestly desire to be one of that number, O feed me with thy Pleasures, O open mine eyes that I may see the rich Pastures that are to be found in thy Grave! To this Sepulchre let me repair *often*, O persuade me to look *often* into it, that I may, with the holy women, see th' *Angels* sitting there. T'increase my willingness to come *Frequently* visit me *Frequently*, with thy Salvation; and let not my Familiarity of that light lessen my Esteem of that sacred Mystery; but th' *oftener* I participate of it, the greater let my Love, my Affection, and my Admiration be. Open still new Life to my Soul; new Courage to do thy Will; new Power to tread on Serpents; new Resolutions to conquer all that stops my way. And thus, my dearest Lord, transform me by the renewing of my mind, that I may prove what is that good, and acceptable, and perfect Will of God. Amen. Amen.

I Have last _____, O Holy &c. as Par, 2. ch. 3. §. 12.

CHAP. VII.

SUNDAY, or the 7th. day after this Feast of Feasts

§. 1. VII *Direction after this Sacrament.* I Must not be hinder'd from *Frequent Communion*, if I do not come up to my Resolutions in every thing; but only humble my self the more before God, by unfeigned Repentance, and go again to strengthen my Christian Resolutions by Receiving the Spiritual food which *Christ* has prepared for me, and beseech Him to impart more spiritual strength to me. Nor, if I still start back again,

again, must I be discouraged and think I shall never grow better, but hope in God rather that by the *Frequent* and constant Use of this and all other holy Means I shall at last be steadfast and unmoveable in well doing. I shall never be so, if I leave off to Communicate, but shall grow more and more careless in other things too; therefore I must continue to do this, as *Christ* bids me; and for this End that I may ty my self faster to Him, and increase in power and strength to have victory, and triumph over the devil, the world, and the flesh. Nor may I be hinder'd by Doubts and scruples (*where-with many are wont to perplex and dishearten themselves,*) from receiving the Benefit of *Frequent* Communion: (*some of which are occasionally hinted at in the 1st and 2d Parts, and others more largely resolved in this,*) for I must consider with my self how much more cause I have to be afraid of staying away, than I have to fear going to the Communion, as appears by the whole Tenor of this Book, and particularly *Part. I. ch. 4. §. 4.* but if I cannot by all this, nor other wise remove my Scruples, and satisfy my Conscience, I must not fail to do as our Church directs at th'end of the Warning, *Part. 1. ch. 1 §. 9.* with a mind ready and desirous to receive satisfaction.

§. 2. Psalm 115,

NOT unto us, O LORD, not unto us, but unto thy Name give the praise: for thy Loving mercy, and for thy truth's sake. Wherefore shall the heathen say: Where is now their God? As for our God, He is in heaven: He hath done whatsoever pleased Him. Their idols are silver and gold: even the work of mens hands. They have mouths and speak not: eyes have they and see not. They have ears and hear not: noses have they and smell not. They have hands and handle not, feet have they and walk not: neither speak they through their throat. They that make them are like unto them: and so are all such as put their trust in them. But thou house of *Israel*, trust thou in the LORD: He is their succour and defence. Ye house of *Aaron*: put your trust in the LORD: He is their helper and defender. Ye that fear the LORD, put your trust in the LORD: He is their helper and defender. The LORD hath been mindful of us, and He shall bless us: even He shall bless the house of *Israel*, He shall bless the house of *Aaron*. He shall bless them that fear the LORD: both small and great. The LORD shall increase you more and more: you and your children. Ye are the blessed of the LORD: who made heaven and earth. All the whole heavens are the

LORD's: the earth hath He given to the children of men,
The dead praise not Thee, O LORD: neither all they that go
down into silence; But we will praise the LORD: from this
time forth for evermore. Praise the LORD. *Glory be to the
Father ———. As it was ———*

§. 3. XXXII *Scruple at drawing near to the holy Table.* I
Hear, or fear others, better than my self, who come but
now and then, or, at least, miss sometimes, are offended at
my attending so constantly, as if I pretended to be better than
they are; which they can't see, nor have any reason to
imagine: Or that they think I understand not, or reverence
not enough that dreadful Mystery. *Answer.* PERCHANCE,
nay, most probably it is groundless, and only your too low
thoughts of your self that make you uneasy by such a jealousy;
and, if you do not certainly know it, it is a fault in you to
Censure them with such Uncharitableness; for if they be so
good as you suppose 'em, they'll judge themselves, and not
you, and abhor the Pharisee's God, *I thank Thee that I am not
as other Men, or even as this publican,* [or person.] S. Luke 18
11. But admitting it be matter of fact, their Absenting,
themselves sometimes, and condemning your continuance,
and censuring you, are very great Failings, as appears by
Part I. throughout, and this Part *ch. 3. §. 8, and ch. 5. §. 4.*
and your Constancy, and judging your self, show that you
have a righter Notion, and greater Esteem of this Mystery, and
are, *in them two Respects at least*, better than they are. And
if they be offended at your close pursuit of eternal Happiness,
't wou'd be infinitely more foolish in you, therefore to desist
and lose it, than to quit any lawful temporal Advantages be-
cause some reflect on, or envy 'em you. Right and true Hu-
mility produces Zeal and Perseverance; therefore you must
not have such a mean opinion of your self as (*Contrary to the
Gospel*) to despair of God's accepting your best Indeavors, or
at all to neglect the Means of Grace. And if you come with
a Sincere and honest heart, in the best manner you can, and
to a right End, even as your bounden Duty, and truest Inter-
est, for the Glory of God, your soul's Welfare, and a good
Example, let not another's thoughts, words, or actions
discourage you, but say with S. Paul 1 Cor. 4. 3. *With
me it is a very small thing that I should be judged of you, or of
man's judgment.* And with holy Job Ch. 27. 5. *God forbid
that I should justify you: till I dy, I will not remove my integrity
from me.*

§. 4. XXXIII *Doubt of Fitness to come to that holy Sacrament.*
 I Have no Parts, nor Invention to Meditate; or to Methodize the Confession of my particular sins; or to Pray without a Book, nor Memory to retain what I Read or Hear; and look upon my self to be Useless in the World; and unfit to Converſe with God or Man; and, do what I can, many horrid Evil thoughts come into my mind; and I cannot, after all my Devotions and Indeavors, quite leave those things which I think to be sins, but often fall into 'em; and am so perplex'd with Distempers and Uneasiness of Body and Mind; and with Doubts of my being fit, and Fears of breaking my Vows; and of being Miserable hereafter, as well as here; that I think I had better wholly Refrain from this Sacrament at least, if not from all Publick Worship, and Private too. *Ans.* SOME Persons are of a Timorous Conscience, and apt to have irregular and unreasonable Fears, and nothing but a single Ray from heaven can give 'em any portions of Comfort, and these neither Trust to any thing they do, nor to any thing that is done for 'em; and fear by no other measures than by the consideration of th' intollerable Misery which they should suffer if they shou'd Miscarry; And because these can Speak nothing, and Think nothing Comfortable of themselves in that Agony, or in that Meditation, therefore they must look out of themselves. and Consider in what Cases, and in what Dispositions they wou'd Conclude others to be worthy, and by the proportions of that Judgment of Charity which they make of them, apply the same Rule to themselves: Which, being your Case, must be your Maxim too. *The Publican* S. Luke 18. 13. shewed no Parts, nor Invention, nor Memory, nor Method of Confessing his Sins, but *standing afar off*, perhaps in the Court of the Gentiles, looking upon himself unworthy to draw nigh to God, or stand in the holy Place, *would not lift up so much as his Eyes to heaven*, from the sense of the same unworthiness, but *smote upon his breast*, punishing himself out of a deep Sence of his Guilt, (*this being the sign of a Mind vehemently afflicted*, as ch. 23-48) saying, *God be merciful to me a sinner*, and thereupon our Savior said, v. 14. *I tell you this man went down to his house justified*, (i.e. approved of God, and pardoned,) *rather than the other*, who was one of the Pharisees, Men of great Parts and Learning, and conceited of their own Goodness. *Not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak*

weak things of the world to confound the things which are mighty. 1 Cor. 1. 26. 27. It is not with Notions, and Sublime Revelations, but with holy Inclinations and pure Affections that you must desire to be inspired. If you can't find Prayers that will in all respects reach your particular cases by turning the plural into the Singular number in our most excellent and Useful Liturgy, (of which I may say as David of Goliath's sword, 1 Sam. 17. 9. There is none like that) and in this and other Books: be often casting up short Ejaculations, and beg th' Assistance of the Holy Spirit. and Your Father knoweth what things ye have need of before ye ask Him S. Mat. 6. 8. Your heavenly Father will give the Holy Spirit to them that ask Him. S. Luke 11. 13. The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh Intercession for the saints according to the will of God, Rom. 8. 26, 27. As to the shortness of your Memory, and your Uselessness in the world &c; Supposing it to be as you think, If there be first a willing Mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8. 12. If God gives you but one Talent, He will not require an Account of five. You must not have such unworthy thoughts of God, as to imagine Him such a hard Task-Master as to expect Bricks without Straw; and so austere and hard a Lord as to take up that He laid not down, to reap where He has not sown, and to gather where He has not sowed. Exod. 5. 18, S. Luke 19. 21. S. Mat. 25. 24. Wherefore if Fools did desire to partake of the holy Communion, and cou'd be kept innocent, and were capable of Love and Obedience in some degree, and could learn so much that it is good for their souls, and could discern what is spiritually good, and cou'd desire to go to God, and cou'd in any degree believe in Christ, and cou'd discern between Good and Evil, and were not vicious; The Church did never deny it them. As for your hated Evil thoughts, and other unavoidable Failings, you must never cease to pray fervently, and strive heartily against'em, and then if, to keep you humble, God does not see fit however to remove those thorns in the flesh, those messengers of Satan, yet He will give you Sufficient Grace to do what is more for his Glory, and your Good; and not lay those sins of Weakness to your Charge, Christ having satisfied for all that you have

no Power to do. If you resolve against all sin, delight in none, deliberately chuse none, repent as soon as you are surpris'd, arm your self better, and watch more carefully against all; whatever Imperfection is still adherent to you unwillingly, does indeed allay your Condition, and is fit to humble and cast you down, but it does not make you unworthy to Communicate, because you are in a state of Grace, you are in the Christian Warfare, and are on God's side. As for your Bodily distempers and Uneasinesses (*if not occasion'd by Intemperance, Debauchery, or some other your own Default;*) you must bear'em submissively, and contentedly, and say with holy Job, *Ch. 2. 10. shall we receive good at the hands of God, and shall we not receive evil?* that being, as appears by him, the surest and quickest way to get out of'em. See Part, I. ch. 3. §. 4. And most probably they are in a great measure the Occasion of those in your Mind, and of all the former part of your Objection; if so, you are the less accountable for'em, as being only Failings inseparable from your Nature. If you love God Sincerely, that is accounted perfectly. However those Imperfections, and sins of daily incurision, and of Infirmary must be protested against, they must not joyn with your Consent, your Will must be against'em, and they must be confess'd, and deplored, and pray'd against; and where there is a hearty Indevor God does make many Abatements, and accept the Will for the Deed, and will not condemn you if you condemn your self. And as for your Doubts of being Unworthy, and fears of Breaking your Vow, Do as in ch. 5. §. 5. and Ch. 6. §. 4. of this Part, and then you'll have no grounds to fear eternal Misery. If God sees it is your unfeigned Desire to be purified, his Omnipotence shall be employ'd not to ruine You, but to destroy your Lusts, and his Omniscience not to find them out to your Shame, but to your Amendment. *S. Mat. 9. 12, 13. They that be whole need not a Physitian but they that are sick. I am not come to call the righteous, but sinners to repentance. Ch. 12. 18. Come unto me all ye that labor, and heavy laden, and I will give you rest. 1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* The holy Sacrament, if it have any effect at all, is certainly an Instrument, or a sign in the hands of God to help his servants. 1st enlarge his Grace, to give more strength, and to promote them to perfection: but all in his own goodtime. You must constantly and patiently wait

as th' Impotent man at the pool of Bethesda, Which had an Infirmity thirty and eight years; S. John 5, 5. who lay there with very little likelihood of being made whole, having no man when the water was troubled, to put him into the pool v. 7. nor had he, in all probability, ever been cured, had he quitted attendance the day before, or been absent but that very time when Jesus passed that way. Which ought to incite you, and all men to a frequent and constant Communion, and make you sensible of the Preposterousness of your Conclusion, to neglect all, or at least the Chief Means of your Salvation, because you have not as yet that satisfaction which you desired and expected; and so inevitably bring upon your self that Misery which otherwise you do but causlessly fear, and Damn your self certainly, to avoid the supposed danger of Damnation Ezek. 18. 24. *When the righteous turneth away from his righteousness, ——— all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dy.* Do not believe you are Religious, because you are Scrupulous; but rather suspect your self not to be so, because you neglect the great Duty of Religion. Let not the thoughts of your Imperfections hinder you now, for then they will always hinder; for Staying from the holy Communion is not the way to be more perfect, but Coming to it. Heb. 2. 13. *Be thou faithful unto death, and I will give thee a crown of life* S. Mat, 24, 13, *He that shall endure to the end, the same shall be saved.* And can you be so foolish as wilfully to lose the Prize in sight of the Goal, for want of running a little farther. Or to Suffer your self to be drown'd near the Shoar, when a few moments longer striving wou'd save you? See §. 1.

§. 5. HAVING given our Common Prayer such an Encomium near the beginning of the preceding Paragraph, I think my self obliged to make it out. It is so judiciously contriv'd, that the wisest may exercise at once their Knowledge and Devotion; and yet so plain that the most ignorant may pray with Understanding: So full, that nothing is omitted that is fit to be asked in publick; so particular, that it comprises most things which we would pray for in private; and yet so short, as not to tire any that have true Devotion. Its Doctrin is pure and Primitive; its Ceremonies so few and innocent, that most of the Christian World agree in them; its Method is exact and natural; its Language is significant and perspicuous; most of the Words and Phrases being taken out of
Ho-

Holy Scripture, and the rest are th' expressions of th^e first and best Ages: So that Whoever takes exceptions at these, must quarrel with the Language of the Holy Ghost, or fall out with the Church in her greatest Innocence. The Composers were all Men of great Piety and Learning.

§. 6. Secondly, AS to its being a Form, The Saints of th^e Old Testament prayed by Forms. Num. 6. 23. Deut. 26. 3. Ezra. 9. 6. Dan. 9. 4. and so did Christ Himself in the New, S. Mat. 26. 44. And He taught his Apostles a Form to pray by, and dare any say they prayed not by the Spirit? The meaning of Praying by the Spirit is doubtless to be so assisted by the Holy Ghost that (our Thoughts being composed, our Souls calmed, and our Hearts deeply affected with our Wants, and the Divine All-sufficiency) we can pray with a strong Faith, and a fervent Love: When we are so intent upon our Requests that we duly weigh 'em, and pursue every Petition with pressing Importunity, ardent Desires, and vigorous Affections. This is the Spirit Of Prayer, And thus we may better pray by the Spirit in the words of a Form, than we can do, when our Mind is employed in inventing new expressions.

§. 7. Thirdly, THE daily use of 'em will never make 'em flat and dull to him that brings new affections to 'em every day. We come to God to petition for the relief of our own Necessities, and those of the whole Church, Viz. for Pardon of sin, Peace of Conscience, and succors of Divine Grace, and a Deliverance from Sin and Satan, Death and Hell: As also for Food and Raiment, Health and strength, Protection, and Success in all our Concerns; and more generally for the Peace of the Kingdom, the Prosperity of the Church, the Propagation of the Gospel, and the Success of its Ministers. Now these things are always needful, and always the same, to be prayed for every day alike. Wherefore (unless we be so vain as to fancy God is delighted with variety and Change as well as we) what need is there to alter the Phrase every day, or what efficacy can a new model give to our old Requests? Particular wants and single Cases must be supplied by the Closet-devotions, for the Pub'ick (whether by Form or Extempore) can never reach all those which are so numerous and variable.

§. 8. XXXIV Apology for Staying away: which is generally the last shift, or Refuge of some (otherwise) good people. I Was not at Church when the Warning or Exhortation was read, and therefore think my self not called. Answer. If your Absence at that time were (as I know it has been by too many) design-

ned, (which some Ministers take good care to prevent, by giving notice in th' After- as well as Fore noon, and appointing Morning and Evening-Prayers on the Wednesday, Fryday, & Saturday, or other three day: before the Sacrament,) it is downright Mocking of God, ora tacit Denial of his Omniscience, neither of which will you be so bare faced as to offer to justify, knowing that *All things are naked, and opened unto the eyes of Him with whom we have to do.* Heb. 4. 13. and God is not mocked. Gal. 6. 7. But if Unavoidable, or Accidental, Consider that tho' when the Minister happens to Read the Exhortation he says, *I bid you all that are here Present as Part 1, ch. 6. §. 10.* yet you'll miss even that broken Reed if he uses not that, but, *as most commonly he does,* the Warning; as *Part 1. ch. 1. §. 9.* for thereby he invites all such as shall be *Religiously and Devoutly disposed*; and surely you can't disclaim all pretensions to Religion and Devotion if you are usually seen there at other times, Ergo you are Invited. As Moses declared *Deut. 29. 14. 15.* that not only he that was present, but also he that was absent was obliged to the Covenant and Oath he then made betwixt God & them. And th' Exhortation at the Communion *Part 2, ch. 2. §. 17.* says, *pe that mind to come.* And th' Immediate invitation, *§. 11.* *We that truly and earnestly Repent &c.* so that except you' play the Hypocrite, and quavocate in the most weighty Concern of your soul, you must say plainly, You have no mind to come. or to Repent of your sins; but that's as bad as the former, to Renounce *Christ's Religion*; as you'll find on a serious perusal of the Warning, and first Exhortation. And if you depend on the first above mentioned Expression, which is th' only Rush, so slender as it is, that you can hope to lay hold on, you will fall into temptation and a snare. and into many foolish and hurtful lusts; which drown men in destruction and perdition. *1 Tim. 6. 2.* You being obliged to Receive as Often as have opportunity, as the other three Invitations sufficiently explain it, and this whole Tract makes evident; yea, sometimes Unexpectedly, as in this *III Part ch. 3. §. 5.* about the middle; and if you think you have not been invited you may then, if you please to come to Church and stay: as *part 2. ch. 2. §. 17. 18.* so no Excuse.

§. 9. THESE are all the Difficulties, and Evasions I have Read, Heard, or Thought of: If any more to be found, I give this General advice and Concluding Counsel to all, for their Solution and Conviction, to Do as directed §. 1. of this Chapter

ter; and that None continue to plead this or that in Excuse for their not Coming to the Lord's Table; but all to Resolve ever hereafter carefully to Prepare for, and to Perform so necessary indispensable a Duty. Let the Sinner quit his state of Sin and Death, and so come and eat of the Bread of Life. Let the Ignorant come into the School of *Christ*, and proceed till they advance to the highest Form, to th' Upper-room where this Feast is prepared. Let those that are at Enmity with their Neighbors also come; let 'em only first go and be reconciled to their Brethren, and so let 'em offer their Gift. Let those that have a multitude of Worldly Employments come; only let them leave 'em, as *Abraham* did his asses, at the bottom of the Mount, and so let 'em ascend to heaven in their thoughts and Converse with God. Let the Weak come, that they may grow in strength. And let the Strong come, that they may not grow weak. Let them who have Fears come, that their hearts may be settled by th' Acts of a more lively Faith. And let them come who have Hopes, that they may rise to greater degrees of humble Confidence. Let those that have Leisure accept of this Invitation, because they have no Excuse. And let those who have but little Spare-time entertain it also, that they may the more Sanctify their Butiness and Employments. Let the Sad and Sorrowful approach, that their hearts may be filled with the Joy of the Lord. And let those that Rejoyce in the Lord, always draw near, that their Joy may be full. *Rev. 22. 17, 21. The Spirit and the Bride say, Come: And let him that heareth, say, Come. And let him that is athirst, Come: And whosoever will, let him take the water of life freely. And the grace of our Lord Jesus Christ be with you all Amen.*

§. 10. Psalm 117.

☉ Praise the LORD, all ye heathen: praise Him, all ye nations. For his merciful kindness is ever more and more towards us: and the truth of the LORD endureth for ever. Praise the LORD, *Glorp be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now and ever shall be: world without end. Amen.*

§. 11. VII Meditation on our Lord's Passion.

SEEING, O bountiful Savior, Thou requirest nothing for thy Benefits but that I love Thee in the truth of my inward heart, whereof a New-creature is the truest outward Testimony, and that it is as easy for Thee to make me a New-creature, as to bid me to be such: create in me, O *Christ a clean heart*

heart, and renew a right spirit within me, and then Thou shalt see how putting of the old man with his deeds, I will put on the new man, and serve Thee, as thy new creature, in newness of life, after a new way, with a new tongue, and new manners, with new words and new works, to the glory of thy Name, and the winning other sinful souls unto thy Faith by my devout Example. Keep me for ever, O my Redeemer, from the tyranny of the devil and the torments of hell. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of *Lazarus*, into thy Kingdom. Receive me into that joyful Paradise which Thou didst promise to the penitent Thief, who, at his last gasp upon the Cross, so devoutly begged thy mercy, and admission into thy Kingdom. Grant this, O *Jesu*! for thy own Name's sake, to Whom, as is most due, I ascribe all Glory and Honor, Praise and Dominion both now and for ever. *Amen*.

§. 12. *A prayer for Perseverance.*

BLESSED *Jesus*, th' Author and Finisher of our Faith, who art the same yesterday, to day, and for ever; Thou hast given spiritual meat to those that fear Thee, and wilt ever be mindful of thy Covenant: But my Goodness is as a Morning cloud which soon passeth, my Devotion fleeth like a shadow, and never continues in one stay. O do Thou establish me with thy free Spirit that I may not so easily forfeit my Comfort, forget my Duty, and break my vows as I have formerly done. How constant is thy Love, how unwearied art Thou, dearest Savior, in doing Well unto me, how amiable and attractive are thy endless and unalterable Mercies? and shall I be so ungrateful to Thee, and so cruel to my self, as to Forsake Thee, and my own Happiness? Alas! I justly suspect my own weakness; I fear the power and policy of my Enemies; I do with shame and sorrow call to mind my former Returns so folly; and I do most passionately intreat Thee not to leave me to my self. I have, thro' thy Goodness, now obtain'd some measures of Peace and Comfort; my eyes are enlightened, my heart is revived, my hopes are quickened, and my Purposes seem to be sincere. O grant that I may be as careful to keep these as I have been earnest to obtain 'em; that when I find the Pleasure of thy Service, I may be steadfast and unmovable, always abounding in the work of the Lord. And I beseech Thee give me constant and continual Supplies of thy Grace, that I may be able to perform whatsoever I have promised,

and let not Forgetfulness or Indivotion seize upon me hereafter. Let me hold fast that which I have, and daily strive to gain more; and finally make me *fathful to the death*, so shall I receive the *Crown of life*, for if I endure to the end I shall be saved. Amen, and Amen.

I Have last _____, O Holy &c, as Part 2. ch. 3. §. 12.

AT Night I observe the Directions in th' Introduction. §. 38 to 42. Every Sunday, and Holy-day.

The APPENDIX to the Feast of Feasts.

SHOWING how to lead a *Sober, Righteous and Godly Life* Tit. 2. 12, and so be in a constant Preparedness for a *Worthy Reception* of this holy Sacrament, and by Consequence for a *Happy Death*. To be read sometimes in the *Family*, and sometimes in the *Closet*: to fix it in our *Memories*. & get a *Habit of Practising* it.

WHAT manner of persons ought ye to be in all holy conversation and goalines? 2 S. Pet. 3. 11.

§. 1. ASSOON as we *Awake* in the morning we must keep the doors of our *Hearts* fast shut, that no *Earthly Thoughts* may enter before *God* comes in: as it is most fit that He who has been all Night about our *Beds* shou'd have the first *Intercourse* with us: and our *Hearts* will the more favour of *Godliness* all the Day long, and *Evil thoughts* will th' easier be kept out. But if our *Hearts* be not at first *Waking* filled with some *Meditation* of *God*, and his *Word*, and perfumed with th' *Incense* of *Prayer*, *satan* will attempt to fill them with *Fleshy desires*, or *Worldly cares*, so that they will grow unfit for the *Service* of *God* all the Day after. We may therefore Begin every Day with the *Soliloquy* in th' *Introduction* §. 8. adding *Thinks be to God for keeping me this night: Lord, keep me this Day, and for evermore Amen*. And one or more of the seven *Morning Ejaculation* in th' *Introduction* §. 9. Part 1. ch. 4. 5. 6. 7. 8. §. 1. and Part 2. ch. 1. §. 1. And in *Dressing* ourselves we may *Meditate*; 1, That *God* is *Almighty* and can as easily *Raise* up our *Bodies* out of the *Grave*, as He has *Wakened* us in our *Beds* out of the *sleep* of *Nature* 2ly, How our *Adversary the devil* as a *raring lion* *walketh about seeking whom he may devour*, and would have done us a mischief, had not *God* hedged us in with his ever-waking

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Providence, and guarded us with his blessed Angels. 3dly, In what Case we shou'd be if the last Trumpet sounded now; and become such as we wou'd wish to be then. 4. That God is Omniscient, and Omnipresent, seeth our *down lying, and up rising*, and knoweth our *Thoughts*, and is *acquainted with all our Waies*; and that his holy Angels, who watched over us all Night, behold how we wake and rise: we must do all things therefore as in the presence of God, and in the sight of his holy Angels, knowing we must give account for the same, being all *written in his books*. Rev. 20.

11. *Fifthly*, That Apparel was first given as a covering of Shame, being the filthy effect of Sin; and therefore we have great cause to be humble at the sight of the richest Suits, and must be careful to cover our Souls with the Wedding-garment of *Christ's Righteousness*, lest we be found Naked, and our Filthiness, appear in the sight of God. 6, How God's Mercy is renew'd to us every Morning, in giving us, as it were, a New Life, and in causing the Sun, after his uncessant Race, to rise up again to give us Light. And, (*as often as we can, before Sun-rising*) Give God thanks, Confess our sins, Beg his pardon, and Crave his gracious Protection; and particularly examine whether there have any Sin escaped us since our last Nights Examination, and Consider to what Temptations our Business and Company are this day most likely to lay us open, and Arm our selves with Resolutions against 'em; what occasions of doing service to God, or our Neighbors are most likely to present themselves to us this day, and Resolve to imbrace 'em, and also contrive how we may Improve 'em to th' uttermost.

§. 2. THEN we must each apart, in his and her Closet or Chamber, or other private Room, with *his head uncovered, her's cover'd*, 1 Cor. 11. 4. 5. Read some part of the Word of God, (*for which may make use of my Calendar at th' end hereof, having known a pious Gentlewoman who read the Bible quite thorow every year, for a long time before her death.*) with that Reverence as if God Himself stood by, and spake those words to excite us to those Vertues, and dissuade us from those Vices, promising those Blessings, and threatening those Judgments; and Apply all to confirm our Faith, or t'increase our Repentance; and as we go long turn what most nearly concerns us into Prayers, Praises,

and Resolutions, by short Ejaculations. We must not say, Our Business will not permit us to take so much Time, but rise so much th' earlier, and serveth' Almighty duly whilst we have health: Remembring that all our other Business is but for this Short Life, but Salvation, or Damnation is Everlasting.

§. 3. THAT done, we must shut our Closet or Chamber-door, and (*being Sorrowful for our Sins, and Resolv'd, thro' th' assistance of God's Grace, to Amend, Pondering the Divine Allsufficiency, and our own Necessities before we begin*) Kneel down, and lifting up our Hearts, *Eyes, and Hands to Him that seeth in Secret, offer up each his Morning-Sacrifice of Prayer and Praise, in these, or other words.

A Morning-Prayer, Alone.

§. 4. *A Preface.* LORD, pardon my unpreparedness, and unsutableness of heart for communion with Thee my God: and fit and prepare my unfit and unprepared heart and Soul unto Prayer.

§. 5. *The Prayer.* O Lord my God, I confess that I'm unworthy t'appear in thy sight and Presence, considering my manifold sins which I've committed against Thee, and that I was conceiv'd and born in Sin, and do daily break thy holy Laws and Commandments, contrary to my knowledge and conscience: [*Here I particularize the greatest of my Sins,*] albeit that I know that Thou art my Creator, who hast made me; my Redeemer, who hast bought me with thy Blood; and my Comforter, who bestowest upon me all the Good and Graces which I enjoy in my Soul and Body. And if Thou shou'dst but deal with me as my Wickedness and Unthankfulness have deserv'd, what other thing might I; O Lord, expect from Thee, but shame and confusion in this life, and in the world to come, wrath and everlasting condemnation? Yet; O Father, in obedience to thy Commandment, and in the confidence which I have in thy unspeakable and endless Mercy in thy Son our Saviour *Jesus Christ*. I thy poor servant, appealing from thy Throne of Justice (*where I'm justly lost and condemn'd.*) to thy Throne of Grace (*where Mercy reigneth to pardon abounding sin,*) do from the bottom of my heart repent, and most humbly beg Thee to remit and forgive unto me all my Offences and Misdeeds; that by the Vertue of the precious blood of *Jesus Christ*, thy innocent Lamb, which He

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abundantly shed to take away the sins of the World, all my Sins, both Original and Actual, may be cleans'd and wash'd from me, that they may never be laid to my charge, nor ever have power to rise up in judgment against me. And I beseech Thee, good Father, for *Christ* his Death and Passion's sake, that Thou wilt not suffer to fall upon me that fearful curse and vengeance which thy Law has threatened, and my sins have justly deserv'd: but to pour the Grace of thy Holy Spirit into my heart, whereby I may be enlight'n'd to see the filthiness of my sins, and abhor'em, and may be more and more stirred up and enabled to live in newness of life, and love of thy Majesty: so that I may daily increase in th' obedience of thy Word, and in a Conscientious care of keeping thy Commandments. And now O Lord, I render unto Thee most hearty thanks for that Thou hast Created, Redeemed, and Called me, and given me the Means of Grace, and Hope that Thou wilt glorify me in thy Kingdom, when this mortal Life is ended. Likewise I thank Thee for my life, Liberty, and that measure of Health, Peace, and Plenty which I enjoy; especially, O Lord, for the continuance of thy holy Gospel, & for sparing me so long, and granting me so gracious a time of Repentance. Also I praise Thee for all other thy Mercies bestow'd upon me more; particularly for preserving me this Night past from all Dangers that might have befallen my Soul or Body. And seeing Thou hast now brought me safe to the beginning of this Day, be graciously pleas'd to preserve and direct me in the same; and to bless and defend me in my going out and coming in; shield me, O Lord from the Temptations of the devil, and grant me the Custody of thy holy Angels to protect me in all my ways. And to this End I recommend my self [*and all that belong unto me*] into thy hands and Almighty tuition. Lord keep me [*us*] from all Evil, prosper me in all Graces, and fill me with thy Goodness. Prevent me likewise this Day from falling into any gross sin, especially those whereunto my Nature is most prone. *Set a watch*, O LORD, before my mouth, keep the door of my lips; help me to take heed to my ways, that I sin not with my tongue; Give unto me a chaste mind, a pure heart; and all other Graces of thy Spirit which Thou knowest to be needful for me, both in my Body and Soul, this day, and evermore, that I may be

inabled to serve Thee in holiness and righteousness all the days of my life. And seeing that all men's labors and endeavors without thy Blessing are in vain, bless me in my place and Calling, and prosper *Thou* the work of my hands upon me, O prosper *Thou* my handy work. Help me now, O LORD: O LORD send me now prosperity. Except Thou guide me with thy grace, my care and pains can have no good Success. Provide for me all things which Thou, O Father, knowest to be needful both in my Soul and Body this day: and grant that I may so pass thro' the pilgrimage of this short life, that my heart not being settled upon any transitory thing which I meet with in my Way, my soul may every day be more and more ravished with the Love of my Home, even thine everlasting Kingdom. Of thy Mercy, O Lord, help all that are Distressed, Sick, or any way Comfortless, or afflicted in Estate, Reputation, Body, or Mind, granting them patience in Suffering, and a gracious deliverance when and which way may best stand with thy Glory, and their Good. Comfort them again now after the time that Thou hast plagued them, and for the years wherein they have suffered adversity. Give me Grace to be always mindful of my last End, and to be prepared with Repentance and Faith, as with a Wedding-garment, against the time that Thou shalt call for me out of this Sinful world; and that in the meanwhile I may so, in all things, and above all things, see thy Glory, that, when this mortal life is ended, I may be made partaker of immortality and life eternal in thy most blessed and glorious Kingdom, thro' the mediation of Jesus Christ thy Son, in whose Blessed Name I beg these Mercies at thy hands, and give unto Thee thy Praise and Glory, in that most perfect Prayer which He has sanctified with his own lips, saying, *Our Father* which art &c.

§. 6. *The Blessing.* THE Grace of our Lord Jesus Christ the Love of God the Father, and the most sweet, and comfortable and assisting Influence of God the Holy Ghost, be with me, Bless, Provide for, Direct, Comfort, and Protect me, both in Soul and Body, this Day, and for evermore. Amen.

§. 7. *A Conclusion.* *ALMIGHTY* God, who hast promised to hear the Petitions of them that ask in thy Son's Name, I beseech Thee mercifully to incline thine ears to me who have made now my Prayers and Supplications unto Thee, and grant that those things which I have faithfully asked according to

thy Will, may effectually be obtained, to the Relief of my Necessity, and to the setting forth of thy glory, thro' *Jesus Christ* our Lord, and Savior. Amen.

§. 8. IF we are at any time tempted to omit our Prayers, we must consider, 1. That it is a Spiritual *Sacrifice* wherewith God is well pleased, Heb. 13. 15. 16. and therefore it is so displeasing to the devil, and irksome to the Flesh; but as painfulness of Talking is a Symptom of a Sick body; so irksomeness of Praying is a Sign of a Sick soul. Holy *Daniel*, tho' not without danger of his Life, ch. 6. 10. Kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime. and King *David* did not only Pray Evening, and Morning, and at Noon, Psal. 55. 17. but would rise at Midnight also to give thanks unto the LORD, Psal. 119. 62. nor being contented with those short Ejaculations which he might have used lying in his bed. And our Savior Himself continued all night in Prayer to God. S. Luke 6. 12. Secondly, That they which seek not God, which call not upon the Lord, are stiled in Scripture fools, corrupte, abominable, filthy, &c. Psalm 14. and when *Eliphaz* supposed that *Job* had cast off the Fear of God, and that God had cast *Job* out of his favor, he charged him with this, that he restrained Prayer before God. Job. 15. 4. making that a sure note of th' one, and a sufficient cause of th' other. And it is certain, he that makes no conscience of this Duty, has not the Spirit of Grace and Adoption whereby we cry *Abba Father*. Rom. 8. 14. 15. but he that from a Penitent heart (at least every Morning and Evening, alone and with the Family,) makes his Supplications to God, has his measure of Grace here, and shall have his portion of Glory hereafter. Zech. 12. 10. 3ly, That the greater our Business is, the more need we have to Pray for God's Blessing. Ps. 127. 1, 2. for many a Man has been cross'd when he thought himself surest: so that the Time spent in Prayer never hinders, but furthers and prospers a man's Journey and Business. 4ly, That many who rose well in the Morning, have been dead ere night, and many a man has gone out of his door, and never come in again. And at best the World is full of unknown Snares and Dangers; therefore 'tis not safe t' adventure amongst 'em till we have pray'd for God's Providence to be our Guide, and to preserve both Body and Soul. See more. §. 90.

§. 9. AFTER this, (if not before) all the Family must come together, and one must Read the Psalms and Lessons ap-

pointed by our Church for the time, or some other part of the Bible, (*as in my Almanack,*) or of another Good Book, or of th' Introduction, or Appendix of this; or at least (*if in unavoidable haste*) one Chapter of the *Proverbs*; th' others to listen with good Attention, by this means both to learn our Duty, and to divert us from wandering, distracting, worldly thoughts: for *God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth.* S. *John* 4. 24. Before thou prayest, prepare thy self; and be not as one that tempreth the Lord. *Eccles.* 18. 23. Then the Head of the Family must pray, *kneeling*, all the rest devoutly joyning (*softly*) with him, or her; keeping our hearts close to every Petition as we go along: for God will pour out his *fury upon the Families that call not on his Name.* *Jer.* 10. 25. but *where two or three are gathered together in his Name, there is He in the midst of them.* S. *Mat.* 18. 20.

§. 10. I Have heard or read of a young *English man*, whose facetious Humour in all Companies, and good Behavior under all Circumstances, were admired by all his Acquaintance at Home and Abroad; and being asked by one how he attain'd to such Accomplishments, having had but mean Learning, and Education; he said, He had a long time had th' wisest of Men for his Tutor, to wit, King *Solomon*; having read a Chapter in the *Proverbs* every Day, and so the whole (*being 31 Chapters*) every Month, and squared his Words and Actions by them Rules. *Twon'd be well if all Young people would do the same.*

§. 11. THE *Psalms* are called by *Ambr. Basil, Athan.* and *Luther*, th' Instrument of Vertue, the Marrow of Divinity, the storehouse of Devotion, and th' Epitomé of Holy Scripture. They contain excellent Forms to Praise God, to rejoyce in his Favor, to bewail his Absence. to confess our Faith, to crave Pardon of our Sins, Deliverance from our Troubles, and Enemies; and all Blessings for the King, People, and Church of God. In th' Use of 'em we ought to Exercise all Graces, Repentance and Faith, Love and Fear of God, Charity to all Men, and Compassion to the Miserable. The Compolure is fitted to all Conditions of the Church, and of Particular persons also. If any shall Except, That many of the *Psalms* are not applicable to their Condition, let 'em consider, That as Devout Men, in their injoyment of the Divine Favor, can be humbled in using the Complaints for want of it, which were uttered by better Men, and thereby be moved to see what they

they deserve, and to consider what many of their Brethren want: So on the contrary, a Pious Man under trouble of Spirit can, by the Spiritual rejoycings there described, behold the Goodness of God to others, and foresee his own deliverance, receiving thereby additions to his Faith, Hope, and Patience. He that forgives his Enemies, and wishes well to all particular Persons, may repeat those Curses deliver'd in this Book, as Predictions of the Miseries like to befall th' inveterate Enemies of Religion; or as Deprecations against Sin and Satan, and all the Spiritual Enemies of his Soul, which are the *Amaleck* with whom he must have an endless War, and whose extirpation we must endeavor and pray for. The like might be said of all the rest in all other Cases; but this may suffice to justify the Church in more frequent using these *Psalms* than any other part of God's Word, because this is the quintessence of all Scripture, and most accommodated for Worship and Devotion. See more Introduction §. 31, and §. 43, of this Appendix, and the Almanack.

§. 12. BESIDES the *Psalms*: th' *old Testaments* consists of these Parts. 1, The Law, 2, Th' History, 3, The Morality, 4, The Prophecies. 1, The *Ceremonial Laws* we may improve into most useful Meditations by applying the Types to *Christ*; and those Precepts which are literally obscure, to matters of practical Holiness. Of the *Judicial Law* some part is the Foundation of th' ancientest and best Laws which were made by Heathens or Christians, and contains Rules of the exactest Justice in the World; and, if we abate for the difference of our Circumstances, we may thereby conduct our Consciences in many cases of intercourse with our Neighbors. The *Moral Law* contains the Rules of eternal Goodness, to which the Consciences of all Men give consent at the first hearing, and so are of universal Obligation; but they bind us Christians in a higher manner than any: *S. Mat. 5. 14.* Wherefore we may learn hereby our Duty to God and Man, and discover all our odious Sins, and we may encourage our selves to obedience from the Promises, for they shall certainly be perform'd, either literally in a temporal, or with advantage in a Spiritual manner; understanding soul for *Bodily*, Grace for *Prosperity*, and Heaven for *Canaan*: In which manner also we must apply the Threatnings to make us penitent for former, and cautious of future offences against so Holy a Law of so great a God. 2, Th' *History* is a rare account of the

methods of God's Providence in the Government of the world; from the Creation to the return of the Captivity. And we are to love and reverence it before all other Records, for its Divine Author, and undoubted Credit; for the Persons it treats of, the chosen People of God; and especially for the excellent Design, which is to teach us to fear God, love Holiness, and avoid Iniquity, by a clearer and more easy method than the Percepts can do, because these lively Pictures, of the final success of Piety, and the ruin of Wickedness, are more readily apprehended, more deeply impressed, and more firmly remembered, than either Advice or naked Exhortations. Only, because the best Men have erred, we must not always do what they did, but make God's Precepts th' Interpreters of their Practice, and where they agree we are safe in our Imitation. 3, The *Morality* in the Books of *Job* and *Solomon* does recommend to us all sorts of Virtues, and set out the Means to obtain 'em, and th' Advantages of practising 'em; and gives a true representation of the Folly and Danger of sin, with cautions against th' Occasions thereof; laying down innumerable Observations for th' Ordering our Lives in all Conditions and Relations; but these are so brief and independent that we must give extraordinary Attention, that We may learn our Duty, in that Place and those Circumstances in which we are. 4, The *Prophecies* are the Predictions, of Ruin from the mouth of God to all wicked Men, both Heathens and Enemies of God's People, and also those that then gloried in that name (as we do now) but yet continued in the practice of all Iniquity: Yet every where intermix'd with earnest Invitations to Amendment, and pressing Exhortations to sincere Reformation, and the practice of that hearty Obedience which the Letter of the Law expressed not, but is here required as an Introduction to the Gospel and coming of *Jesus*, which is by the Prophets set out in all its Glory. As for the more Mysterious Prophecies, we need not curiously pry into 'em, nor know particularly to what Church or Persons to fix the Woes therein denounced; but rather applying 'em to our own lusts, let us take courage from th' assurance of Victory under Christ's Kingdom, to mortify and subdue 'em. See Part I. ch. 10. §. 6 to 9.

§. 13. THE *New Testament* is the perfection of the Law, the Substance of the Types, and the fulfilling of all the Prophecies; and because it has manifested the Reward more fully

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it heightens and improves the Duties, for since *thus much is given, much may justly be required.* The Gospel is an exact account of all that *Jesus* did and Suffered for us. Let us therefore carry our Pride to his Nativity, our Idleness to his Industrious doing good to all, our Anger to his Meekness, our Revenge to his Gentleness and Love of his Enemies, that they may blush and dy, when they see their Deformity by so sweet a Pattern. See and wonder, admire, love and strive to imitate our dear Savior in Kindness and Charity, Mercy and Pity, Diligence and Piety, Patience and Constancy, Faith and Zeal, and joyce to have Him presented to us thus, because our Captain is our Companion, and has done Himself what He requires of us. Th' *Epistles* do farther explain the Mysteries of the Divine Love, and the Covenant of Grace, declaring God's designs in it, his expectations from us, and the preparations made for us; with incomparable Cautions against the deceits of *satan*, the cruelty of persecutors, and falshoods of Hereticks, together with variety of Promises, Exhortations and Directions so closely united, and so Majestically express'd, that it requires a quick Apprehension, and a solid Judgment to unravel all the Mysteries in 'em; and yet they that avoid Curiosity and Self-conceit, and bring Humility, Love and holy Resolutions, cannot be more effectually improv'd in Knowledge and Piety by any part of Scripture. And this Rule must always be observ'd in any part of God's Word, that we don't pursue Difficulties and Disputes, but apply the Holy Scripture to profit by it. *See more P. 4. l. ch. 10. S. 3.*

§. 14. THAT the Reading and Hearing of God's Word may make us *wise to Salvation*, we must 1, Humbly and earnestly call for th' Assistance of the Divine Spirit t' explain these Oracles of Truth, and enable us to practise 'em. 2, Labor to bring clean Hearts purified from the love of all sin; else we shall not profit by it. 3. Come with holy desires to learn our Duty, and stedfast Resolutions to Practise it. 4. Hear and Read it with all Reverence, and serious Apprehensions that it is the Word, the Will, and Mind of the Great God. 5. Mark with a most diligent Attention the words and sense, narrowly watching, and speedily driving away all evil, idle, and wandring Thoughts. We know not what good we deprive our selves of, if we let the least Sentence slip unobserv'd, for the filings of Gold are precious, and there is weight in the least tittle of God's Word,

S. Mat. 5. 18. There are many places which are obscure,
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and by reason of close Connexions or speedy Transitions are no ways to be understood without the comparing'em with what precedes and follows, so that breaking one Link may spoil the Chain. 6, Meditate of it afterwards, and lay it up in our Hearts, that we may faithfully remember what we learn'd, especially that which is most pertinent to our own Condition, and readily bring it forth upon occasion of Temptation or Affliction, 7, Begin immediately to put it in Practice, and then it is out of Satans reach. Take warning by the Threatnings, to fly from evil; encouragement from the Promises, to perform the good; submit to the Reproofs, observe the Directions, and pursue the Rewards. Which Rules if we follow, we may make every part of God's Word (*like an exact Picture*) look directly upon our selves, and comply with our circumstances, altho' spoken to others of different condition. See more Introd. §. 22. and this Ap. §. 2.

A Morning Prayer with a Family,

§. 15. A Preface. ☉ Holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners. Lord, we know not what to pray for as we ought, O let thy Spirit help our infirmities, and enable us to offer up a spiritual Sacrifice acceptable to Thee by *Jesus Christ*.

§. 16. The Prayer. O Gracious Lord: whose Mercies endure for ever, we thy unworthy servants, who have so deeply tasted of them, desire to render Thee the tribute of our humblest praises for'em. In Thee, O Lord, *we live, and move, and have our beings*; Thou first madest us to be, and then that we might not be miserable, but happy, Thou sentest thy son out of thy bosom to redeem us from the power of our sins by his Grace, and from the punishment of'em by his Blood, and by both to bring us to his Glory. Thou hast by thy Mercy caused us to be born within thy peculiar fold the *Christian Church*, where we were early consecrated to Thee in *Baptism*, and have been partakers of all those spiritual helps which might aid us to perform that Vow we there made to Thee; and when by our own wilfulness, or negligence we have fail'd to do it, yet Thou, in thy manifold mercies hast not forsaken us, but hast graciously invit'd us to Repentance, afforded us all Means, both outward and inward, to do it, and with much patience hast attended and not cut us off by the Acts of those many damning Sins we've committed, *we have most justly deserv'd*. Iris, O Lord, thy Restraints

ning grace alone by which we've been kept back from any the greatest sins, and it is thy Inciting and Assisting grace alone by which we have been inabled to do any the least good: therefore *not unto us, not unto us, but unto thy Name be the praise.* For these and all other they Spiritual Blessings our souls do *magnify the Lord, and all that is within us praise his Holy Name.* We likewise praise Thee for those many outward Blessings we enjoy, as Health, Friends, Food and Raiment the Comforts as well as the Necessaries of this Life, for those continual Protections of thy hand by which we [*and ours*] are kept from dangers, and those Gracious Deliverances Thou hast often afforded out of such as have befallen us, and for that Mercy of thine whereby Thou hast sweetened and Allay'd those Troubles Thou hast not seen fit wholly to remove; for thy particular Preservation of us this Night, and all other thy Goodness towards us. Lord, grant that we may render Thee not only the Fruit of your Lips, but th' Obedience of our Lives, that so these Blessings here may be an earnest of those richer Blessings Thou hast prepared for them that love Thee, and that for his sake whom Thou hast made *th' Author of eternal Salvation to all that obey Him*, even *Jesus Christ*.

O Righteous Lord, who hatest iniquity, we thy sinful creatures cast our selves at thy feet, acknowledging that we most justly deserve to be utterly abhorr'd and forsaken by Thee: for we have drunk *Iniquity like water*, gone on in a continued course of sin and rebellion against Thee, daily committing those things Thou forbiddest, and neglecting to do those things Thou commandest: Our hearts which shou'd be habitations for thy Spirit, are full of foul and disorder'd affections; and out of this abundance of the Heart our Mouths speak, our Hands act; so that in Thought, Word, and Deed we continually transgress against Thee. Nay, O Lord, we have despis'd that *Goodness* of thine which shou'd lead us to *Repentance*, hardening our hearts against all those Means Thou hast used for our Amendment. And now, O Lord, what can we expect from Thee but *judgment and fiery indignation*? that is indeed the due reward of our sins: but, O Lord, *there is Mercy with Thee that Thou mayst be fear'd*: O fit us for that mercy by giving us a deep and hearty Repentance, and then, according to thy goodness, let thine Anger and thy Wrath be turn'd away from us; look upon us in thy Son our Blessed Savior, and for the Merits of his Sufferings pardon all our Sins.

And, Lord, we beseech Thee, by the Power of thy Grace so to renew and purify our hearts that we may become New creatures, utterly forsaking every evil way, and living in constant, sincere, universal obedience to Thee all the rest of our days. that behaving our selves as good and faithful servants, we may, by thy Mercy, at the last be receiv'd into the Joy of our Lord. Grant this for our Savior *Jesus Christ* his sake.

O Blessed Lord, whose *Mercy is over all thy Works*, we beseech Thee to have mercy upon all Men. Give thy Inlight'ning Grace to those that are in Darknes, and thy Converting Grace to those that are in Sin. Look with thy tenderest Compassions upon the *Universal Church*. Unite All those that *Profess* they Name, to Thee by purity and holiness, and to each other by Brotherly love. O be favorable and gracious to all Reformed Churches and States. Have mercy on this [*the*] desolate Church and sinful Nation; [*of Great Britain*]; *Thou hast mov'd the land and divided it, heal the sores thereof, for it shaketh*; Make us all so truly to repent of those sins which have provok'd thy Judgments, that Thou also mayst turn and repent, and leave a Blessing behind Thee. Bless those whom Thou hast appointed our Governors, whether in Church or state; [*in Great Britain, and here*]; so rule their hearts, and strengthen their hands, that they may neither want Will nor Power to punish wickedness and Vice, and to maintain God's true Religion and Vertue. Have pity, O Lord, on all that are in Affliction; be a Father to the Fatherless; and plead the cause of the Widow; comfort the Feeble minded; support the Weak; heal the sick; relieve the Needy; defend th' Oppressed; and administer to all others in Distress according to their several Necessities. Let thy Blessings rest upon all that are near and dear to us, and grant them whatsoever Thou seest necessary either to their Bodies or their souls. Reward all those that have done us Good, and pardon all those that have done or wish'd us Evil, and work in them and us all that Good which may make us acceptable in thy sight, thro' our Lord *Jesus Christ*.

O Merciful God, by whose Bounty alone it is that we have this Day added to our Lives, we beseech Thee so to Guide us in it by thy grace, that we may do nothing which may dishonor Thee, or wound our own souls, but that we may diligently apply ourselves to do all such good Works as Thou hast

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prepared for us to walk in; and, Lord, we beseech Thee to give thy *Angels charge over us to keep us in all our ways*, that no evil happen unto us, nor any plague come nigh our dwelling, but that we [and ours] may be safe under thy gracious Protection thro' *Jesus Christ*, our Lord and only Savior: in whose prevailing, Name and Words we sum up the earnest desires of our hearts, for our Selves and for all our Brethren, saying, *Our Father this day S. Mat. 6.*

The Blessing. THE Grace of our Lord &c as §. 6.

§. 17. *The Conclusion.* O Lord, pardon the wandrings and coldness of these Petitions, and deal with us, not according either to our Prayers, or deserts, but according to our Needs, and thine own rich Mercies in *Jesus Christ*, and all for his sake we humbly pray Thee. *Amen.*

§. 18. IF it accidentally happens, now and then, that one of these Duties, (*Secret, or Private*) must be unavoidably omitted, we must prefer *Private* Prayer with the Family, if can be perform'd, before *Secret* Prayer in the Closet, but then we must supply the latter Deficiency, as well as we are able by more frequent short Ejaculations in our Business, or Journey; which may well be done within door, or without alone, or in company, without loss of time, or others observation, and are necessary every day often, for preventing evil thoughts, words, and deeds, and settling our affections on things above.

§. 19. *The Duty of the Husband to his Wife* is

1. TO love her very tenderly and compassionately, which *S. Paul* makes appear by the Similitudes he useth in that matter, *Eph. 5.* of the Love *Christ* bears to this Church, *v. 25.* and that a man bears to his natural Body, *v. 29.* To use her as a part of himself, without any Brawlings, harshness, or roughness towards her. 2. To be faithful to her Bed, the Breach of which will appear before the just Judge no less Uncleanliness and Perjury in a Man than in a Woman. 3. To let her partake with him, without either Niggardineis, or Unthriftiness, in th' outward Good things wherewith God has blest him, she doing her part of labor and industry when that is requisite. 4. T' instruct her, if she be ignorant, in the things which concern her eternal Welfare, and stir her up to the performance: and therefore must be very careful to get knowledge himself, to be able perform this Duty. 5. To pray for her, dissuade and draw her back from all sin, and be

be helpful and assistant to her in doing all sorts of Good, both to their own Family, and all others within their reach.

§. 20. *The Duty of the Wife to her Husband, is.*

1. TO obey him in all lawful Commands, Col, 3. 18, yea, when they are inconvenient, and imprudent. If she can't by calm and mild arguments, and fair intreaties persuade and win him to retract those Commands, she must neither try sharp language, nor yet finally refuse to obey: nothing but th'unlawfulness of the command being Sufficient warrant for that. 2. To be faithful to his Bed, never giving ear to any that wou'd allure her, but with the greatest abhorrence reject all motions of that sort, and never give any man that has once made such a motion to her, the least opportunity to make a second, 3. To be faithful in managing those worldly Affairs he commits to her, ordering them so as may be most for his advantage, and not imploy his Money, or Goods to such Uses as he allows not of. 4, To love him, show him all friendliness of conversation, bring him as much assistance and comfort of life as is possible, that so she may answer that especial End of her Creation, the being an *help meet for him*. Gen. 2. 20. and in all conditions, health and sickness, wealth and poverty, she must be so much a comfort and support to him as she can. Therefore as it is a fault to behave ones self with fullness, contentions, and unquietness to any person, much greater must it be, to do so to him to whom the greatest kindness and affection is owing. 5, Not to think that any faults or provocations of her Husband can justify her frowardness, for they will not, either in respect of Religion, or Discretion: not in Religion, for where God has absolutely commanded a Duty to be paid, 'tis not any unworthiness in the person can excuse from it: not in Discretion, for the worse he is, the more need there is for her to carry her self with that gentleness and sweetness that may be most likely to win him. 1. *S. Peter 3. 1. Ye wives be in subjection to your own husbands, that if any obey not the Word, they also may without the word be won by the conversation of the Wives.* 6. To pray for him, and to dissuade and admonish him, and endeavor to draw him back from all sin, with such softness and mildness, that it may appear 'tis Love, and not anger that makes her speak; and to be helpful and assistant to him in doing all sorts of Good both to their own Family, and all others within their reach.

§. 21. *The*

§. 21. *The Parents Duty to their Children*, is

1, TO bring 'em to the Sacrament of Baptism. 2, To nourish and sustain 'em till they are able to perform it to themselves. 3, To take care for their Catechising, and to *train* them up early *in the way they should go*. See *Intro. §. 36.* and that they may, at least, be able read the *Poor man's Library* very well, and to give 'em the best other Education they can afford; bringing 'em up to some honest Employment, or some useful Art or Trade, whereby, when they come to Age, they may become profitable to the common wealth, and able to get an honest Living to themselves. All this both by encouragement, and by sober, yet sharp reproofs, and by timely moderate correction, without rage. 4, To watch over their Souls as they grow up, and to exhort, incourage and reprove as find occasion; to keep 'em to the constant and strict observation of the Lord's day; and to bring 'em to Confirmation, and to the Sacrament of the Lord's Supper as soon as fit for it. 5, To give 'em a good Example in their own Practice, to win 'em to Vertue. 6, To bless 'em, both by their daily and earnest Prayers for their Spiritual and Temporal estate, and by their Piety, that a Blessing may descend from them upon their Posterity. 7, To put 'em into some course of living comfortably in the World, according to their ability. 8, To press 'em to nothing which may not consist with their real Good, especially to Match 'em so as they may live Christianly, and chearfully in this world, by Linking 'em with Vertuous and pious persons, to the mutual Liking and Kindness of the Parties. And tho' a Competency of Estate may be necessary to be regarded, yet surely Abundance is no way requisite, at least not prefferable to the former Qualifications.

§. 22. *The Duty Children owe to their Parents*, is

1, REVERENCE and Respect, must behave themselves towards 'em with humility and observance; and must not, upon any pretence of *Infirmity* in them, despise or contemn them so much as inwardly in their heart, but cover and conceal 'em, like *Shem* and *Japhet*, and that in such a manner too as even the Parents themselves might not behold it, and, as much as may be, keep themselves from observing 'em, that they may not be tempted to think irreverently of them. 2, Love, Real kindness, affection, and hearty desires of all manner of Good to 'em, most gladly and readily doing what may

may bring joy and Comfort to 'em, and abhorring to do any thing that may grieve and disquiet them. 3. To beg God to reward all the Good their Parents have done them, by multiplying his Blessings upon 'em: for the Debt they owe to their Parents is so great that thy can never hope themselves to discharge it. 4. Obedience in all things that are not contrary to the Commands of God, be it in a weighry or lighter matter; and if at any time God makes it necessary to refuse obedience, they must take care to do it in such a modest and respectful manner, that it may appear 'ris Conscience only, and not stubbornness moves 'em to it. 5. Not to Marry against their Consents: for of all acts of Disobedience, that is one of the highest. Children are so much the Goods and Possessions of their Parents, that they cannot without a kind of Theft give away themselves without their allowance. 6. To assist and minister to 'em in all their Wants of what kind soever, whether Weakness and Sickness of Body, decayedness of Understanding, and Infirmary of Mind, or Poverty and lowness in Estate: for besides that they did in their Infancy receive the very same Benefits from their Parents, having then no strength to support, no understanding to guide themselves, and therefore in common gratitude are to perform the same Offices back again, and to sustain their Parents who have formerly sustained them; besides this, I say, *Christ* Himself teaches us that this is contain'd within the Precept of honoring their Parents; for when *S. Mat. 7. 13.* He accuses the Pharisees of rejecting the Commandment of God to cleave to their own Traditions, He instances in this Particular concerning the Relieving of Parents: *v. 11. 12.* Whereby 't is manifest that this is a part of that Duty which is injoyn'd in the fifth Commandment, as may be seen at large in the Text, and such a Duty it is, that no pretence can absolve or acquit them of it. 7. To perform all these Duties, not only to the kind and Vertuous, but even to the hardest and wickedest Parents. No unkindness, no fault of the Parents can acquit the Children of their Duty, Gratitude not being the only, nor chiefest Ground of it, but the Command of God.

§. 23. *The Duty of a Master and Mistress to Servants.* is

1. TO provide that they may learn to read very well, (if the Parents have neglected it,) and not want means of being instructed in their Duty towards God, their Neighbors, and themselves, and that they may have constant times for Reading,

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ding and Praying alone, and in the Family, and to see that they keep the whole Lord's day devoutly, and become fit for, and, as soon as may be, partake of the Holy Communion. See *Introd.* §. 36. Secondly, To set 'em a good Example of Honesty and Godliness, without which all Exhortations and Reproofs will do no good; or He [*she*] pulls down more with his [*her*] Example, than 'tis possible to build with Precepts and Checks. 3, T'admonish and reprove 'em in case of Faults, not only against him, [*her*], but also, and more especially in faults against God: not in passion and rage, but with such sober, and grave speeches as may Convince 'em of their faults, and may likewise assure 'em that it is a kind desire of their Amendment that makes him [*her*] thus to rebuke 'em. 4. To be just to 'em in performing those Conditions on which they agreed. 5, To give reasonable and moderate Commands in all Affairs of his own, not laying greater burdens on 'em than they are able to bear: nor permit 'em to live so idly as may make 'em either useless to him, or may betray 'em to any ill. 6, To give 'em incouragement in Well-doing, by using 'em with that bounty and kindness which their faithfulness, and diligence, and piety deserves. 7, To Remember, in all his dealings with them, that he has himself a Master in heaven, as th' Apostle saith, *Eph.* 6. 9. to Whom he must give an account of the Usage of his meanest servant on earth.

§. 24. *Servants Duty to their Master and Mistress, is*

1, T'Obeey all his [*her*] lawful Commands. This is expressly requir'd by th' Apostle; *Eph.* 2. 9. *Exhort servants to be obedient unto their own Masters, and to please them well in all things.* *Eph.* 6. 5. *Servants, be obedient to them that are your Masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.* 2, T'obey him, [*her*] (not grumblingly and unwillingly, but, how harsh or unworthy soever he be,) cheerfully and readily. *Eph.* 6: 7. *With good Will doing service, as to the Lord, and not to men.* Considering what th' Apostle further urges, *v.* 8. that there is a reward to be expected from God for it, *Knowing that what soever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.* and *Col.* 3. 24. *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* 3. To be faithful in doing of all true service to him, not only when his eye is over 'em, but at all times, even when he is not likely to discover their failings, *Eph.* 6. 9. *Not with eye service, as men please, but as the servants of Christ, doing the will of God*

from the heart. And they that don't make Conscience of this, are far from being faithful servants, the eye service being by th' Apostle set opposite to that singleness of heart which he requires. 5. and Col. 3. 22, 23. *Servants obey in all things your Masters according to the flesh; not with eye service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men.* 4. To manage honestly all things intrusted to 'em by their Master, not wasting his Goods, as th' unjust steward was accused to have done, S. Luke 16. 1. whether by careless imbezelling of 'em, or by converting any of 'em to their own use without his allowance, as in Tit. 2. 10. *Not purloining, but showing all good fidelity.* Nor gaining to themselves by his Loss and Damage, by being bribed to make ill Bargains, or giving any opportunity to others to cheat him. He that does not carefully look to his Master's profit, deceives his Trust, as well as he that unjustly provides for his own; and Col. 3. 25. *He that doth wrong, shall receive for the wrong he hath done.* 5ly. To be patient and meek under his Reproofs, Tit. 2. 9. *Not answering again, or gainsaying, and to mend the fault, if any; but not to make surly and rude replies, even under the most undeserv'd correction,* 1 S. Pet. 2. 18, 19, 20. *Servants be subject to your Masters with all fear, not only to the Good and gentle, but also to the froward. For this is thank-worthy, if a man for Conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.* 6. T'attend constantly to all those things which are the Duties of their Places, and not to give themselves to idleness and sloth, nor yet to Company-keeping, Gaming, or any other disorderly course which may take 'em off from their Master's Business; for wronging him of his Time is as bad as of his Moncy. 7. All this they are carefully and conscientiously to perform, not so much t'escape their Master's, or Mistress's anger, as God's, who will certainly call everyone of 'em t'account how they have behaved themselves towards their earthly Masters.

§. 25. *The Duty of a Minister to his People.* is

1. TO get a thorow Knowledge of the whole Will of God.
2. To be Faithful in Delivering nothing for the Will of God, but what is contain'd within the bounds of his Commission, and to Conceal nothing that is necessary for the People to Believe

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live and Practise. 3, To be Prudent in all his Conduct; as not to Neglect any part of his Duty, so to perform it in such a manner as may render his Instructions and Persuasions most effectual. 4, To be exemplarily holy, fashioning and framing himself and family according to the Doctrine of *Christ*. 5, To Teach and Instruct the People committed to his Charge in the whole Doctrine of Christianity as contained in the Holy Scriptures. 6, To administer the Sacraments, and the Discipline of *Christ*, as the Lord has commanded. 7, To oppose all such Erroneous and strange Doctrines as are contrary to God's Word. 8, To use both publick and private Admonitions and Exhortations, as well to the Sick as to the whole, within his Cure, as need shall require, and occasion shall be given. 9, To offer up the Prayers in the Publick assemblies. 10, To maintain Quietness, and Peace, and Love among all Christian People, especially among those committed to his Charge. 11, To exercise all these Duties with great zeal and Conscience, Diligence and Fidelity; to Behave himself with Gravity, Sobriety, Meekness, Gentleness and Charity; and to Forsake and set aside (*as much as may be*) all Worldly Care and Studies.

§. 26. *The People's Duty to their Minister, is*

1, To Honor him as an Ambassador for *Christ*, and Esteem him highly for his Work's sake, as an Instrument of Conveying to them the greatest Blessings. 2, To treat him with Respect and Reverence, both by their Words and Actions; to speak all the Good they can of him in his Absence; and to throw a Veil over his real Infirmities which would tend to disparage and bebase his Office, and hinder th' Effect of his Ministry; as *Claud Surravius*, after having charged the learned *Hugo Grotius* with several great failings, candidly pass'd all over with this Censure. *HE is the best Man, who has fewest faults; for there is no body to be found without some.* Not to use any Scurrilous words, or Contempruous behavior towards him, because the Disrespect cast upon him is an Affront to their Master whose Person he represents. 4, To Love him, assisting him in all Difficulties, Vindicating his Reputation, and Interpreting all his Actions in the best Sense. 4, To Provide for his honorable and plentiful Maintenance, by cheerfully submitting to the payment of Tithes and offerings, to defraud him whereof is the grievous Sin of Sacrilege. *Mal.* 8. 12. *Will a man rob God? yet ye have robbed Me: but ye say—*
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wherein have we robbed Thee? in Tithes and offering. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the Tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of Hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of Hosts. Because he is in a peculiar manner a Servant of the great God of heaven and earth, to whose Bounty they owe all that they enjoy; and because he renounces all ordinary Means of advancing his Fortune, in order to be an Instrument in God's hands for procuring their eternal Welfare. 5, To Pray for him, that he may be defended from the Malice and Ill-will of bad men, and have the Countenance and Protection of the Great and Powerful; that his zealous Labors in God's Vineyard may be attended with Success; and that he may turn many to Righteousness. 6, To Obey him, in observing all his Injunctions that are contained within the Bounds of his Commission; In submitting to that Discipline he shall inflict, either to recover 'em from a state of Folly, or to preserve 'em from falling into it; In attending his Publick Administrations, at such Times, and on such Occasions as he shall judge proper to increase their Piety and Devotions; and in complying with such Regulations as he shall think conducive towards the edifying the Body of Christ.

§. 27. AN infallible Way to make this a Prosperous, Happy, and Blessed Nation, is to cause the Four foregoing Relative Couples, (§. 19 to 26.) conscientiously, constantly, and duly to Perform all their Duties Reciprocally: for Righteousness exalteth a Nation. Prov. 14. 34. and then Magistrates, Judges, Juries, Lawyers &c would have but little to do, and Physicians too; by reason of Peoples leading Godly, Righteous, and Sober Lives. *Would God that every one would earnestly put it in Practice, for his own, as well as his Country's Welfare.*

A short Morning Prayer for a Family, when straitned in time.

§. 28. A Preface. LET the Words of our mouths, and the Meditations of our hearts be now and evermore acceptable in thy sight, O Lord God, our strength and our Redeemer.

§. 29. Th

§. 29. *The Prayer.* O God, who art the Giver of all good Gifts, and the Father of Mercies, we thine unworthy servants intirely desire to praise thy Name for all th' Expressions of thy Bounty towards us. Blessed be thy Love that gave thy Son to dy for our Sins, to put us in a way of being happy, if we would obey Thee: and after all our wilful Refusals of thy Grace, still hast patience with us, and hast added this one Day more to all we have mis-spent already, to see if we will finish the Work which Thou hast set us to do, and fit our selves for Eternal Glory. Pardon, Good Lord, all our former Sins, and all our Abuses of thy Forbearance, for which now we are sorry at our Hearts; and give us Grace to lead more holy Lives, and to be more careful in improving all future Opportunities. Make thy self present to our Minds, and let thy Love and Fear rule in our Souls in all those Places and Companys where our Occasions shall lead us this Day. Keep us Chast in all our Thoughts, Temperate in all our Injoyments, Humble in all our Opinions of our selves, Charitable in all our Speeches of others, Meek and Peaceable under all Provocations, Sincere and Faithful in all our Professions, and so Just and Upright in all our Dealings, that no Necessity may Force, nor Opportunity in any kind Allure us to Defraud or go beyond our Neighbors. When Thou bestowest Good on Others, let us not Envy, but Rejoyce at it; and when Thou addest any to our selves, let us own thy Mercy, and humbly Thank Thee for it. Afford us convenient Supplies in all our reasonable Necessities and Protect us against th' approach of all Dangers. Make us Diligent in our Business, and give such Success to our honest endeavors, as Thou seest most expedient for us; and teach us Contentedly to Submit, and not to Repine at any thing that happens to us by th' Allotment of thy wise Providence. In all our Passage thro' this World, and our manifold Concerns therein, suffer not our Hearts to be too much set upon it; but always fix our Eyes upon the Blessed Hope, that as we go along we may make all the Things of this World to minister to it, and be careful above all things to fit our Souls for that pure and perfect Bliss which Thou hast prepared for all who Love and Fear Thee, in the Glories of thy Kingdom. Extend thy Grace, we farther beseech Thee, to all Men, in all Places; Fill up the fulness of the *Gentiles*, and call in thine ancient People the *Jews*; and Bless all of the true *Christian Church*; especially give thy Grace to the *Governors and Subjects*, to all
both

both High and Low, Rich and Poor, who pray for it, or need it, in the Kingdoms of *Great Britain* and *Ireland*, and in all other our King's *Dominions*. Bless all our Relations who are near us in the flesh, and all our Friends and Benefactors who are endeared to us by their Kindnesses. Forgive all our Enemies, and give 'em hearts to fear Thee, and to be kind to us. And supply all us, and all others, with whatsoever Thou seest proper for us, and them, for *Jesus Christ* his sake, thy Son, our Lord and only Redeemer, in whose Blessed Name, and prescribed Form we still recommend our Selves unto Thee, saying, *Our Father* which art &c. *S. Mat. 6.*

The Blessing. THE Grace of our LORD &c. as §. 16.

§. 30. *The Conclusion.* *Now* unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, Unto Him be Glory in the Church by *Christ Jesus* throughout all ages, World without end. *Amen.*

§. 31. WE must do nothing in our Calling till we have first taken Counsel at God's Word of the Lawfulness thereof, and Prayed for his Blessing upon our Endeavors; and then do it in the Name, and as in the Sight of God, with Honesty, Diligence, and Cheerfulness, committing the Success to Him, not relying more upon the Means than upon God Himself; nor using Unlawful means to get Wealth, Honor, or Ease, for that will not in th' End prove Gain which is gotten with the Loss of the Soul. So that *herein* we must exercise our selves, with *S. Paul*, *Acts 24. 16. to have always a Conscience void of offence toward God and toward men.* and *Heb. 13. 18. In all things, be willing to live honestly,* that is, in all times, circumstances, things and places to walk exactly according to the Rule of Righteousness, which is *The true Test of an upright Conscience.*

WE must look t' our selves what Conscience we have:

For conscience will Damn, or Conscience will save.

One's Conscience does Doubt, another's Acquits, another's does make him Glad.

One's Conscience Reproves, another's Condemns, another's does make him Sad.

§. 32. WE may not Distrust God's Providence when we see the Means either Wanting, or Weak, for compassing our honest Ends in Procuring temporal Good things, or Avoiding Evil. And to guard our selves against such a weak and *little Faith*, we must consider th' Indications of

of it, which are these, 1, Our *Anxious* solicitude for any *Temporal* concern, or our Perplexing cares for these Injoyments, shew we are Men of *little Faith*, for our *heavenly Father knoweth* how far we *have need of these things*; and hence our Savior argues thus, *If God so clothe the Lilies of the field, if He feed the Fowls of the Air, will He not much more Clothe and Feed you, Oh ye of little Faith?* S. Mat. 6. 30 to 32. He therefore who suspects the Kindness of his heavenly Father in these Inferior Concerns, either Mistrusts his Power, as did th' unbelieving *Jews*, saying, *Can God furnish a Table in the Wilderness?* Psal. 78. 19. Or else conceives his Goodness to his faithful servants may be less than to the meanest of his Creatures. 2, Our *Impatience* under Troubles argues our *Want of Faith*; for *he that Believeth will not make haste.* Isa. 28. 16. Our due Persuasions of God's Paternal Love towards us, will ingage us to *possess our souls in Patience, and tarry the Lord's leisure*, and wait contentedly for any Blessing He has promised, as knowing it will surely come in its most proper season, and when the Wisdom of our heavenly Father sees we are best fitted to injoy it. 3, Our *Doublings* and *Despondings* in the time of *Peril*, demonstrate the *Weakness* of our Faith, according to that saying of our Lord to S. Peter when he began to sink, *Oh thou of little Faith, wherefore didst thou doubt?* S. Mat. 14. 31. They then who doubt of God's assistance in the time of Danger, or do suspect He may desert'm in the Needful hour, are *weak* in Faith. 4, The *Fears* and *Jealousies* of pious persons betray the *weakness* of their Faith, as is apparent from this Question, *Why are ye fearful, oh ye of little Faith?* S. Mat. 8. 26. Now such are not only those evil Fears which terrify us from the performance of our Duty, but our Irrational and superstitious Fears of being Left alone, or in the Dark, the fear of evil spirits, and the like, and also all anxious and tormenting Fears of what hereafter may befall our Selves, our Relations, our Christian Brethren, or the sincere and living Members of *Christs Body*; a fear of *Caution* which renders us Industrious to prevent the Evil, may be useful in this Case, but a fear of *Diffidence* becomes not the good Christian; *He, saith the Psalmist, whose heart is fixed, trusting in the Lord, will not be thus afraid of evil Tidings.* Psal. 112. 7,

§. 33, AND much more must we most carefully watch
against

against falling into Unbelief, or Infidelity, either by Ignorance, Negligence, Wit, Passion, or Philosophy: for where Faith was wanting Christ *could do no mighty works*, as in *S. Mat. 13. 58. S. Mar. 6. 5.* not that He wanted Power to do 'em, but because they wanted that Condition which only made it fit that He shou'd do 'em. So God says, *Ier. 15. 1. Tho' Moses and Samuel stood before me yet my mind could not be toward this people:* not for want of Kindness or good Will in Him, but for want of those Dispositions in them, which might render 'em fit objects of his Favor.

§. 34. WHEN we are Hungry we must Meditate, 1, That Meat and Drink are only as *Physick*, which God has ordain'd to relieve and ease the natural Infirmary and Necessity of Man; but that many a man's *Table becomes his Snare*, and *BY Intemperance more are kill'd than by the sword*, We must use 'em therefore rather to sustain and refresh the weakness of Nature, than to Satisfy the Sensuality and delights of the Flesh; *EAT to Live, but not Live to Eat*; Feed to Suffice Nature, and rise with an Appetite. 2, We must meditate on th' *Omnipotency* of God in Making all these Creatures of Nothing; on his *Wisdom* in Feeding so many, and maintaining all their Lives; and on his *Clemency*, and Goodness in Feeding his very Enemies. 3, How many sorts of Creatures by God's *Providence* have lost their Lives to become Food to nourish us; and how by these *Dead* creatures He maintains us in *Life* and health: and therefore we ought to remember, and give to our poor Christian Brethren, who suffer Hunger, and want those good things, if we abound with 'em. 4, That seeing we have so many Pledges of God's Fatherly Bounty, goodness, and mercy towards us, we must not sit down *Before* we Pray; nor suffer Him, nor our Neighbor to be abused *At* Table; nor Depart *From* it before we Give God Thanks: *for the people would not Eat* at their Feasts, *1 Sam. 9. 13. untill Samuel came to Bless* their Meat. And *S. Paul* in the ship, *Act. 27. 35. Gave thanks* before meat *in the presence of all* the people. And God's Commandment was, *Deut. 8. 10. when thou hast Eaten and art full, then shalt thou Bless the LORD thy God*, and, saith *Isaiah* to God's people, *Ch. 2. 26. Ye shal Eat in plenty, and be satisfied, and Praise the Name of the LORD your God.* Our Master *Jesus Christ* did never Eat any food, but first Blessed the creatures, and gave Thanks

to his heavenly Father for the same; and if the Son of God gave his Father such great Thanks for *Barley bread*, and *Broiled fish*, what Thanks shou'd such Sinful men as we are, render unto God for such variety of good, if not dainty Chear provided for us, without such great Care and hard Labor as many undergo, and yet Lack it; and not to slight and refuse, and wantonly leave that which many a true Christian wou'd be glad to fill his belly with; and how shou'd it make us contentedly, and thankfully, to eat and drink *(such things as are set before us)* as our Savior commanded his Disciples, *S. Luke 10. 8,*

Whether ye Eat or Drink, or whatsoever ye do, do all to the Glory of God. 1 Cor. 10. 31.

§. 35. *A Grace before Breakfast, or any Meal.*

LORD, Bless these Creatures to my [*our*] use, and me [*us*] to thy Service, for *Christ* his sake. *Amen.*

§. 36. *After Breakfast, or any Meal.*

THE Lord's Name be praised for these and all his Mercies in *Christ Iesus*. *Amen.*

§. 37. *A Grace before Dinner, or any Meal.*

GOOD Lord, bless us, bless and sanctify to our Use these thy good Creatures, which in much mercy are provided for us: Grant that they may nourish us; and that we may spend the strength we receive by them to thy praise and glory, thro' *Jesus Christ* our Lord. *Amen.*

§. 38. *After Dinner, or any Meal.*

WE bless and praise thy Name, gracious Father, for all thy Mercies unto us from time to time; and particularly for Feeding our Bodys at this time with thy good Creatures: Lord, Grant that in the strength of these, and all other thy Mercies, we may live to do Thee faithful Service all our days: and this we beg for *Jesus Christ* his sake. *Amen.*

§. 39. *A Grace before Supper, or any Meal.*

MOST Bountiful God, Bless these thy Creatures to nourish our Bodies, and fit 'em for thy Service: that so the strength which we receive from them, may be spent in Obedience to Thee, thro' *Jesus Christ* our Lord and only Savior. *Amen.*

§. 40. *After Supper, or any Meal.*

WE thank Thee, O heavenly Father, for feeding our Bodys with thy good Creatures: Lord, feed our Souls unto Life everlasting, for our Savior *Jesus Christ* his sake. *Amen.*

Neither be ye Idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1 Cor. 10. 7.

§. 41. AT Night when it draws towards the time of Rest,

we must follow the Directions of §. 2, 3. of this Appendix, and bethink our selves how we have passed the Day, Examine our own hearts what sins either of Thought, Word, or Deed we've committed, against God, our Neighbor, or our Selves; what opportunity of Doing good we have omitted; and whatsoever we find t'accuse our selves of, *Confess* humbly, and penitently to God; Renew our Purposes and Resolutions of Amendment, and Beg his pardon in *Christ*; and this not slightly, and only as out of course, but with devout earnestness, and heartiness, as we wou'd do it we were sure our Death were as near approaching as our sleep, which, for ought we know, may be so indeed; and therefore wou'd no more venture to sleep unreconcil'd to God, than we wou'd dare to dy so.

YOU'd weep if that you knew You'd but a Month to stay:

Yet laugh when't may be true That you shan't live a day.

And we've an old Proverb, *He that goes to Bed without Prayer, has the devil for his Bedfellow.* In the next place we must Consider what special and extraordinary Mercies we've that Day receiv'd; as if we've had any great Deliverance, either in our *Inward* man from some dangerous Temptations; or in our *Outward* from any great and apparent Danger; and offer to God our hearty and devout *Praise* for the same. Or if nothing extraordinary have so happen'd, and we've been kept even from th' Approach of danger, we have not the less, but the greater cause to Magnify God, who has by his Protection so guarded us, that not so much as the Fear of Evil has assaulted us; and therefore must not omit to pay Him the Tribute of humble Thankfulness, as well for his usual, and daily Preservations, as his more extraordinary Deliverances; and above all endeavor still, by the Consideration of his Mercies, to have our Hearts the more closely knit to Him; Remembering that every Favor receiv'd from Him is a new Engagement upon us to Love and obey Him.

An Evening Prayer, Alone.

The Preface. as §. 4. 15. or 28.

§. 42. *The Prayer.* O Eternal God, and most Gracious Father, I thine unworthy servant do cast down my self at the foot stool of thy Grace, acknowledging that I have not only inheri-ed our first Parents Corruptions; but also actually in thought, word, or deed, transgress'd all thy holy Commandments; and my heart is too full of Impatience, Distrust, Anger, Pride, and secret Love of the World; [*here I add the particular Sins of this Day.*] so that I have too little Love of Thee and

and thy Kingdom, and *Faith, Hope, Charity, Patience*, and other Spiritual graces; nay in me naturally there dwelleth nothing that is good: If Thou therefore shou'dst enter into judgment with me, and search out my Natural depravation, and observe all the cursed Fruits and effects that I've deriv'd from thence, satan might justly challenge me for his own, and I cou'd not expect any thing from thy Majesty but thy Wrath, and my Condemnation, which I have long ago deserv'd. But, O Merciful Father, for *Jesus Christ* thy dear Son's sake, in Whom only Thou art well pleas'd, and for the Merits of that bitter Death, and bloody Passion which I believe that He has suffer'd for me, have mercy upon me, pardon and forgive me all my Sins, and free me from the Shame and confusion which is due unto me for 'em; that they may never seize upon me to my Ruin in this life, nor to my Condemnation in the World which is to come. And forasmuch as Thou hast created me to serve Thee, as other creatures to serve me; so I beseech Thee inspire thy Holy Spirit into my heart, that, by his Illumination and effectual working, I may have th' inward sights and feeling of my Sins, and natural Proneness to Evil, and that I may not be blinded therein, as the Reprobates are, but that I may more and more loath 'em; and be heartily griev'd for 'em, endeavoring, by the use of all good Means, to overcome and get out of 'em. O let me feel the Power of *Christ's* Death, Killing Sin in my mortal body, and the Vertue of his Resurrection, raising up my soul to Newness of life. Convert my Heart, Subdue my Affections, Regenerate my Mind, and Purify my Nature, and suffer me not to be drown'd in the streams of the filthy Vices, and sinful Pleasures of these Times, wherewith thousands are carried headlong to eternal Destruction; but daily frame me more and more to the Likeness of thy Son *Jesus*, that in righteousness and true holiness I may serve and glorify Thee, that living in thy Fear, and dying in thy Favor, I may, in thy appointed time, attain to the blessed Resurrection of the Just unto eternal Life. In the meantime, O Lord, increase my Faith, and my Hope in the sweet Promises of the Gospel, my Repentance from dead works, and Fear of thy Name, the Hatred of all my Sins, and my Love unto thy Children, especially those whom I shall see to stand in need of my Help and comfort; that so, by the fruits of Piety, and a Righteous life, I may be assured that thy Holy Spirit doth dwell in me, and that I am thine by Grace

and Adoption. And grant me, Good Father, [*the continuance of*] Health, Peace, and Maintenance, and all other Outward things, so far forth as thy Divine Wisdom shall see meet and necessary for me. And here, O Lord, according to my bounden Duty, I confess that Thou hast been exceeding merciful to me in all things of this Life, but infinitely more merciful in the things of a better Life; and therefore I do here, from my very soul, render unto Thee all humble and hearty thanks for all thy Blessings and Benefits bestow'd upon my soul and Body, acknowledging Thee to be that *Father of Lights* from whom I've receiv'd all those good and perfect Gifts, and unto Thee alone for them I ascribe to be due all glory, honor and praise, both now and evermore. More particularly I praise thy Divine Majesty for [*here I mention the particular Mercies of this Day*, and] that Thou hast defended me this Day from all perils and dangers, so that none of those Judgments which my sins have deserv'd have fallen upon me. Good Lord, forgive me the sins which this Day I have committed against thy Divine Majesty, and my Brethren, and for *Christ* his sake be reconciled unto me for 'em. And I beseech Thee likewise, of the same thine Infinite Goodness and Mercy to defend and protect me [*and all that belong unto me*] this Night, from all dangers of Fire, Robbery, *Terrors of evil angels*, or any other Fear or Peril which for my [*our*] Sins might justly fall upon me. [*us.*] And that I may be safe *under the shadow of thy wings*, I here recommend my Body, and soul, and all that I have, unto thine Almighty protection, Lord. Defend me from all evil, and whilst I sleep, do Thou, O Father, who never *sleepest nor stumblest*, watch over me. And I beseech Thee, O Lord, to be merciful likewise to thy whole Church, and to continue the tranquility of these Kingdoms [*Countrys*] wherein I live, turning from us the Plagues which the Crying Sins thereof do cry for. Preserve and Bless our King, all our Magistrates and Ministers, all my Relations and Friends, and all that fear Thee and call upon thy Name. Have mercy upon all my Christian Brethren and Sisters that suffer Sicknes, or any other Affliction or Misery, especially those who any where do suffer Persecution for the Testimony of thy Holy Gospel; grant them all Patience to bear thy Cross, and Deliverance when, and which may Thou shalt find best in thy Divine Wisdom. And, Lord, suffer me never to forget my last End, and that Reckoning which then I must render unto Thee. In
Health

Health and Prosperity make me mindful of Sickneſs, and of the evil day that is behind, that theſe things may not overtake me *as a Snare*, but that I may in good meaſure, *like the wiſe Virgins*, be found prepared for the coming of *Chriſt*, the ſweet *Bridegroom* of my Soul. And now, O Lord moſt Holy and Juſt, I confeſs that there is no cauſe why Thou, who art ſo much diſpleas'd with Sin, ſhouldeſt hear the Prayer of a ſinner, but for his *Sake* alone who ſuffer'd for Sin and ſinned not; in th' only *Médiation* therefore of thine eternal Son *Jeſus*, our Lord and Savior, I humbly beg theſe and all other Graces which Thou knoweſt to be needful for me, and thoſe I have now remembred; ſhutting up theſe my imperfect Requeſts in that moſt comprehensive Prayer which *Chriſt* Himſelf has taught and commanded us to ſay unto Thee. *Our Father*—give us day by day—S. Luk. 11.

The Bleſſing. The Grace of our Lord——— *as* §. 6.

The Concluſion, *as* §. 7. 15. or 30.

FURTHER we muſt follow the Directions in §. 9.

§. 43. IF, in holy Imitation of our Lord and his Diſciples, a *Pſalm* or part of one be ſung, my annexed Almanack may be of uſe for the choice of it; and we muſt ſing it as God's Word, *with grace in our hearts to the Lord*. Col. 3. 16. and praïſe S. *Paul's* rule, 1 Cor. 14. 15. *I will ſing with the Spirit, and I will ſing with the underſtanding alſo*. It is neceſſary that we conſider the Subject of each of theſe Divine Canticles, which is either *Of Inſtruction*, *Of Exhortation*, *Of Supplication*, or *Of Thankſgiving*, or mixt with all or moſt of theſe; and we muſt let our hearts go along with the Matter of every *Pſalm*, and endeavor to get'em into a temper agreeing thereunto. And ſo we ſhall Sing theſe *Pſalms* with ſuch a Spirit as they were compiled, and at the ſame time be pleaſ'd and profited; we ſhall have holy Principles convey'd into our Minds with pleaſure; and 't will rap up our Souls with Ecſtaſies of Devotions; and fill our Minds with Ideas of the Celeſtial Glory; and inflame our Hearts with ſtrong Affections to things above, by theſe ſweet ſtrains; and will calm our Souls, and gently raiſe our dull Spirits; putting us into a fit poſture to glorify our Father which is in Heaven.

'TIS not the Voice, but Vow,
Sound Heart, not ſounding ſtring,
True Zeal, not outward Show,
That in God's ear does ring.

An Evening Prayer with a Family.

The Preface. as §. 4. 5. or 28.

§. 44. *The Prayer.* O Most Holy Lord God, who art of purer eyes than to behold Iniquity, how shall we abominable wretches dare to appear before Thee, who are nothing but pollution? We are defiled in our very Natures, having a backwardness to all Good, and a readiness to all Evil; but we've defiled our selves yet much worse by our own Actual Sins, and wicked Customs: We have transgress'd our Duty to Thee, our Neighbor, and our Selves, and that both in Thought, in Word, and in Deed, by Doing those things which Thou hast expressly Forbidden, and by Neglecting to do those things which Thou hast Commanded us; and this not only thro' Ignorance and Frailty, but Knowingly and Wilfully, against the motions of thy Spirit, and the Checks of our own Consciences to the contrary. And, to make all these out of measure Sinful, we have gone on in a daily course of Repeating these provocations against Thee, notwithstanding all thy Calls to, and our own Purposes and Vows of Amendment; yea, this very Day we have not ceas'd to add new Sins to all our former guilts. And now, O Lord, what shall we say, or how shall we open our mouths, seeing we have done these things? We know that the Wages of these Sins is Death, but O Thou who willest not the death of a sinner, have Mercy upon us; and work in us, we beseech Thee, a Sincere Contrition and a perfect Hatred of all our sins; and let us not daily Confess, and yet as daily Renew any of 'em; but grant, O Lord, that, from this instant, we may give a bill of Divorce to all our most beloved lusts, and then be Thou pleas'd to Marry us to thy self in Truth, in Righteousness, and Holiness. And for all our past Sins, O Lord, receive a Reconciliation; accept of that Ransom thy Blessed Son has paid for us, and for his sake, Whom Thou hast set forth as a Propitiation, Pardon all our Offences, and Receive us to thy Favor. And when Thou hast thus spoken peace to our Souls, Lord, keep us that we turn not any more to folly, but so stablish us with thy Grace, that no Temptation of the World, the devil, or our own Flesh may ever draw us to Offend Thee; that being made free from Sin, and becoming servants unto God, we may have our Fruit unto Holiness, and the End everlasting Life, for the love of *Jesus Christ* our Lord.

■ O Thou Father of Mercies who art kind even to th' Unthank-

ful

ful, we acknowledge our selves t'have abundantly experimented that gracious Property of thine; for notwithstanding our Daily provocations against Thee, Thou still heapest Mercy and Loving-kindness upon us. All our Contempts and despisings of thy Spiritual favors, have not yet made Thee withdraw 'em, but, in the riches of thy Goodness and Long-suffering, Thou still continnest to us th' Offers of Grace and Life in thy Son. And all our Abuses of thy Temporal blessings Thou hast not punish'd with an utter Deprivation of 'em, but art still pleas'd to afford us a liberal Portion of 'em. The Sins of this Day Thou hast not repay'd, as justly Thou mightst, by *sweeping us away with a swift Destruction*, but hast Spared and preserv'd us according to the greatness of thy Mercy. *What shall we render unto the Lord for all these Benefits He has done unto us?* Lord, let this Goodness of thine lead us to Repentance, and grant that we may not only offer Thee Thanks and praise, but may also order our Conversations aright, that so we may at the last see the Salvation of God, thro' the merits of Jesus Christ, our Lord.

O Most gracious God, from whom every good and perfect Gift cometh, we wretched creatures that are not able of our selves so much as to think a good Thought, beseech Thee to work in us both to Will and Do of thy good pleasure. Inlighten our Minds that we may know Thee, and let us not be barren or unfruitful in that knowledge; Lord, work in our hearts a true Faith, a purifying Hope, and an unfeigned Love towards Thee; give us a full Trust on Thee; Zeal for Thee; Reverence of all things that belong to Thee; Make us Fearful to offend Thee; Thankful for thy Mercies; Humble under thy Corrections; Devout in thy Service, sorrowful for our Sins. And grant that in all things we may behave our selves so as benefits creatures to their Creator, servants to their Lord. Inable us likewise to perform that Duty we owe to our Selves; give us that Meekness, Humility, and Contentedness. whereby we may always possess our Souls in Patience and Thankfulness. Make us diligent in all our Duties; watchful against all Temptations, perfectly Pure and Temperate, and so Moderate in our most lawful Injoyments that they may never become a Snare to us. Make us also, O Lord, to be so Affected towards our Neighbor, that we never transgress that Royal law of thine of *Loving him as our selves*; grant us exactly to perform all parts of Justice, yielding to all whatsoever by any kind of

Right becomes their Due; and give us such bowels of Mercy and Compassion that we may never fail to do all Acts of Charity to all men, whether Friends or Enemies, according to thy Command and Example. Finally, we beseech Thee, O Lord, to *Sanctify* us wholly, that our *whole Spirit, and Soul, and Body* may be preserv'd blameless unto the coming of our LORD Jesus Christ, to Whom with Thee, and the Holy. Ghost be all Honor and Glory for ever.

Almighty God, the fountain of all goodness, we beseech Thee to Bless thy Servants, George our King, George Prince of Wales and his Princess with their Off-spring, and all the Royal Family: as likewise the States of Holland and West-Friesland, together with th' other States their Confederates. Have mercy on this Sinful land wherein we live, [*and this of our Nativity.*] Lord make us all sensible, from the Highest to the lowest, of our hainous Provocations, and Sinful Rebellions against thy Divine Majesty, and to Humble our selves, Repent, and Amend. Be a Wall of fire round about us, and the Glory in the midst of us. Remove not our *Candlestick out of his Place*, but continue the Gospel with us, and give us Grace rightly to improve all those Talents Thou put'st into our hands, and to be truly thankful for all thy Mercies, and to shew forth our Thankfulness by our Obedience.

O Blessed Lord, the *Keeper* of thy people, who neither *slumberest nor sleepest*, be pleas'd, in thy mercy, to watch over us this Night; keep us by thy grace from all works of darkness, and defend us by thy power from all Dangers; grant us moderate and refreshing sleep, such as may fit us for the Duties of the Day following. And, Lord, make us ever mindful of that time when we shall lie down in the Dust; and because we *know* neither the *day* nor the *hour* of our Master's coming, grant us Grace that we may be always Ready, that we may never Live in such a State as we shall fear to Dy in; but that whether we live, we may Live unto the Lord, or whether we dy, we may Dy onto the Lord, so that living and dying we may be thine; thro' *Jesus Christ*, thy dear Son our dear Redeemer, in whose powerful Name and words we heartily request all that is necessary both for our Souls and for our Bodies, for our Selves and for others, saying, as He has commanded us,

Our Father _____ give us day by day _____ S. Luk. 11.

The Blessing, as §. 6. The Conclusion as §. 7. 17. or 30.

§. 45. IT comes here into my mind to resume th' Argument for the first Branch of Charity, DOING GOOD: (for

which AMSTERDAM is Famous, by their Care of the Poor, and strangers, and their Way of Proceeding against Debtors, and decay'd Merchants and Tradesmen, &c.) having but slightly toucht upon it in th' Introduction §. 25. Part 1, ch. 4. §. 2. and Part 2, ch. 2. §. 12 & 76. which has respect both to our Affections and Actions. IN th' Affections we must wish all Good to others, and that in all their Capacities: (in the same manner that Justice obliges us to Wish no Hurt to any Man.) In respect of their Souls. we must be earnestly desirous that all men shou'd arrive to that Purity and Holiness here, which may make 'em capable of eternal Happiness hereafter: Of their Bodys we are to wish all Health and Welfare: of their Goods and their Credit, their Thriving, and Reputation, All according to that grand Precept of *Loving our Neighbor as our selves*; and this also towards All men in the World, particularly Enemies, as well in th' Affections, as in the Actions, (*§. Mat. 5. 44. 45. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: That ye may be the children of your Father which is in heaven, for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*) or else it is not that Divine Charity for which we have the Command of Christ, Whom we own as our Master, and who lay down his Life for us Enemies; and th' Example of God, the Fountain of Perfection, between whom and us there is an infinite greater Distance than there can be between Man and Man; and we have no Sovereignty and Power over one another, but what we receiv'd from Him; nor is it possible for one Man to sin against another in such a degree of Ingratitude, as we've done against th' infinite Bounty and Goodness of God; and all that the most Malicious and Injurious Men can do against us will fall infinitely short of the Greatness and Multitude of our sins against God. And this Charity in th' Affections, if it be sincere, will certainly have these several Effects. 1. It will keep the Mind in a Peaceable and quiet temper. 2. It will breed Compassion towards all the Miseries of others. 3. It will give us Joy in the Prosperity of others. 4. It will excite and stir up our Prayers for others. 5. It will guard the Mind, and secure it from several dangerous Vices, as Envy, Pride and haughtiness, Censoriousness and harsh Judging, Dissembling, Mercenaryness, Malice, and Desire of Revenge, &c. BUT this Charity in th' Affec-

ons, must express it self likewise in our *Actions* for we must *Love in Deed*, if we will *assure our hearts before God*. 1st. *John* 3. 18, 19. If we find a *Man's Soul*, by his own or other's means, in *Danger*, we ought to *Rescue* him, by *Reproofs*, *Counsels*, *Example*, and the like, if we possibly can; or to find out other *Instruments* by whom to do it, and importune *God* for him, that *He* will draw him to *Himself*: And in all our *Conversings* with others we shou'd propound to our *Selves* that one *Great Design* of doing some *Good* to their *Souls*. When we see any one under any *Sadness* or *heaviness*, we are to *Labor* by all *Christian* and fit *Means* to *Cheer* his *troubled Spirits*, 2 *Cor.* 1. 4. *To comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.* We may sometimes see a man that by a course of *Inemperance* is in *danger* to destroy his *Health*, or by *Quarrelling* or some other way to shorten his *Days*, and then it is a due *Charity* both to his *Soul* and *Body* to endeavor to draw him from it. We are bound *deligently* to lay hold of all *Opportunities*, and to use all our *Art* and *Indeavors* to prevent *Fars* and *Unkindnesses*, and to *Keep*, or to *Make Peace* and *Amity* among others, and thereby we may much *Benefit* both the *Souls*, *Bodies*, *Goods*, and *Good Names* of our *Brethren*, (*for all these are in Danger by Strife and Contention.*) and bring a *Blessing* upon our selves, for which we have *Christ's* word, *S. Mat.* 5. 9. *Blessed are the Peace-makers.* If we hear an *Innocent man's Reputation* traduced, we ought to *Viudicate*, and do what we can to clear him; and where his *Innocency*, or *Guilt* is doubtful and suspicious, we must judge the best, and abstain from *Uncharitable conclusions* of him our selves, and, as much as in us lies, keep others from 'em also, and so endeavor to preserve the *Credit* of our *Neighbor*. *S. Mat.* 7. 1. *Judge not that ye be not Judged.* But even to the *Guilty* there is some *Charity* of this kind to be perform'd, sometimes by concealing the *Fault*, if no other part of *Charity* to others make it necessary to discover it, seconding this *Tenderness* with all earnestness of private *Admonition* to bring him to *Repentance* and *Amendment*: or, if it can't be conceal'd. to extenuate and lessen it, as far as the *Circumstances* will bear. If we see a *Man* like to be *Wronged* in his *Goods*, and we can prevent it. we ought to do it; and by *Advice* and *counsel* we must set a *Man* in a way of *Thriving* if we can, or turn him from some *Ruinous course*, and all other *Good turns* which may be done with-

out Loss or Damage to our selves; and this even to those that are more *Rich and Wealthy* than we are: nay, if the Damage can be but light to us in comparison of th' Advantage to him, it will become us rather to hazard that light Damage, than lose him that great Advantage. We may sometimes find a *Wounded* man, and then tis our Duty to do as the good Samaritan did, *S. Luk. 10.* Who had never been proposed as our Pattern, had he not as well Helped as pitied him, *v. 37.* Then said *Jesus*, *Go and do thou likewise.* The relieving of the Bodily wants of our Brethren is a thing so strictly required of us, that we find it set down *S. Mat. 25. v. 34 to 46.* as th' especial thing we shall be tried by at the Last day.) *which I transcribe for fear you shou'd not turn to, and read it there.* (THEN shall the King say unto them on the right hand, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer, and say unto them, Verily I say unto you; In as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal. Where by visiting is meant, not a bare coming to see Him, but so coming as to comfort and relieve Him; for otherwise 't will be but like the Levites *S. Luk. 10, 32.* Who came and looked on the wounded man. but did no more, which will never be accepted by God. We must not stick at parting with what is our own to Relieve our poor Brethren when in,

Want, but, as far as we are able, give freely what is necessary to him. 1 *S. Joh.* 3. 17. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* The sum of our whole Duty to our Neighbor IS briefly comprehended in this saying, *Thou shalt love thy Neighbor as thy self.* *Rom.* 13. 9. This is that Royal Law, as *S. James* calls it, *ch.* 2. 8. which all that profess themselves subjects to Christ must be ruled by; and whosoever is so, will not fail of performing all Charities to others, because 't is sure he wou'd upon the like occasions have all such perform'd to himself; and we have th' Example of Christ for it, 2 *Cor.* 8. 9. *Ye know the grace of our Lord Jesus Christ, that tho' He was rich, yet for your sakes He became poor, that ye through his poverty might be rich.* And the Command of God, *S. Luk.* 11. 14. *Give Alms of such things as you have,* in the margin 'tis as you are able; and *Heb.* 13. 16. *To do good, and to communicate, forget not: for with such sacrifices God is well pleased.* and it is from his Bounty alone that we receive all our Plenty, and this is the properest way of expressing our Tankfulness for it: for, as the Psalmist says, *Our Goodness extendeth not unto God.* *Psal.* 16. 2. The poor are, as it were, his Proxys, and Receivers, and therefore whatsoever we shou'd by way of tankfulness give back again unto God, our Alms in the way of doing it. And in Justice we are bound to it; being by Christ made a Debt to our Brethren; as above in *S. Mat.* 25. and therefore we must not think highly of our selves when we have perform'd it, but blame our selves when we omit it. If there be any Charities wherein Justice is not concern'd, they are those which for the Height and degree of 'em are not made matter of strict Duty, *that is,* are not in those Degrees Comanded by God: and even after these 't will be very reasonable for us to labor; but that can 't be done without taking the lower and necessary Degree in our way; and therefore let our first care be for them. THERE is another sort of Charity by Lending small or greater sums to honest, ingenious, careful and thrifty Men in their Straits, according to their accidental Exigencies, who neither will, nor need receive an Alms, which may be of more General Good than Giving to those that always want, because they are in a higher station, and so more Useful to the Publick; and this may be in the Power sometimes of those who are able to give but little, and may be

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done often too without lessening ones Stock, (as I have found both by *Active and Passive Experience*,) which is exacted of us by our Savior's Golden Rule, *St. Luke 6, 31. As ye would that men should do to you, do ye also to them likewise.* and encouraged by his Promise. *St. Mat. 5. 7. Blessed are the Merciful: for they shall obtain Mercy.* By a *Loan* we may preserve an honest, and good Common-wealth's Man's Reputation, or keep one from other Dammage, or from Prison, or from Ruine; and Giving a small sum, less than he Wants, may be of no Use or Importance to him, when *Lending* a greater and sufficient may be a vast Advantage to him. And by a *Loan* we may Set up a skilful and careful Man in a way of Trade, or Business, whereby he may Employ many poor people, as well as Maintain his Family, and Pay to the King, Church, and Poor &c., which may do him as much good as a Gift, or more by making him the more Deligent and Thrifty to be able Repay it again, and having once got such a Habit to continue so. And in many other Cases. *Ps. 37. 26. The righteous is ever Merciful and Lendeth: and his seed is blessed.* It is Impossible to set down all the possible Acts of this *Corporal Charity*; we are therefore always to carry about us a serious Resolution of *Doing* what ever *Good* of this kind we shall at any time discern Occasion, and have Opportunity for. And all this, 1. *Cheerfully*; Not grudgingly, or of necessity, for *God loveth a cheerful giver.* 2 *Cor. 9. 7.* Secondly, *Sensibly*, In respect of our selves 'tis ill to defer: for thereby we give advantage to the temptations either of Satan, or our own covetous humour to dissuade us from it. In respect of them, there are some people so poor that they always want, and after we've design'd 'em a Relief it is in some degree a Cruelty to defer bestowing it, for so long we prolong their Sufferings. *Prov. 3. 28. Say not unto thy Neighbor, Go, and come again, and to morrow I will give; when thou hast it by thee.* But there may be some special Seasons of doing it to others to their greater Advantage; for sometimes an Alms may not only Deliver a Poor man from some present Extremity, but, by right timing it, may set him in some way of a more Comfortable Substance afterwards; and *Lending* to Day, may, in some circumstances, be better than *Giving* as much next week, or sometime hence. 3. *Prudently*, that is, to give Most where it is Most needed; and in such a Manner as may do the Receiver most good. 4; *Liberally*, *St. Luk. 3. 11. He that hath two coats, let him*
im.

impart to him that hath none, and he that hath meat, let him do likewise. from whence we may gather, that whatsoever is above (not our Vanity, but) our Need shou'd thus be disposed of, when our Brethren's Necessities require it. And if we farther consider what Precepts of Love are given us in the Gospel, even to the *laying down our Lives for the brethren*, 1 S. *Joh.* 3. 16. we can't imagine our Goods are in God's account so much more precious than our Lives, that He wou'd command us to be prodigal of the latter, and yet allow us to be sparing of the former; No, we must be always ready to help 'em out of a true Love and Compassion to 'em. a tender fellow-feeling of their Wants; and desire of their Comfort and Relief; and that they may Learn to adore th' Author of their Afflictions, and wisely Fix their minds upon a Good that is stable and permanent; and this is adding Zeal to our Charity; and to draw our Enemies, if possible, from their Enmity, and win 'em to Peace, and melt 'em into Love, and tenderness towards us; which would double the Charity, and be the compleatest way of Imitating Christ's Example, Who in all He did and suffer'd for us, design'd the Reconciling us to Himself. And if we constantly observe to do all this, it will be very Acceptable to God, and Beneficial to our selves: for God has particularly promised to the Charitable that it shall bring Blessings on them even in these Outward things. Ps. 41. 1, 2, 3. *Blessed is he that considereth the poor; the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive, and he shall be blessed upon the earth; and Thou wilt not deliver him into the will of his enemies. The LORD will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.* Prov. 19. 17. *He that hath pity upon the poor, lendeth unto the LORD, and that which he hath given, will He pay him again.* Ch. 28. 27. *He that giveth to the poor shall not lack.* Ch. 11. 25. *The liberal soul shall be made fat: and he that watereth, shall be watered also himself.* and this more or less according to the Degrees of our Alms, 2 Cor. 9. 6. *He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.* But that is not all, there is also an Eternal Reward promised to this performance; this Christ points out to us, when He bids us lay up for our selves treasures in heaven. S. Mat. 6. 20. and to make to our selves friends of the Mammon of unrighteousness; that when we fail they may receive us into everlasting habitations. S.

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Luk. 16. 9. that is, by a Charitable dispensing of our Temporal goods to the Poor, to lay up a stock in heaven, to gain a Title to those endless Felicities which would abundantly recompense us, *tho'* we shou'd, as th' *Apostle* speaks, *1 Cor. 13. 3. Bestow all our Goods to feed the poor.* But we must be sure to do all becaute God commands it, and for *Christ's* sake, and not to propose to our selves in it the Praise of Men: for then we shall have no reward of our Father which is in heaven. *S. Mat. 6. 1.* and a Vain blast of Man's breath will be a miserable Exchange for those Substantial and Eternal Joys of heaven.

§. 46. *A Prayer for the first Branch of Charity, Doing Good.*

O Merciful Lord, who hast made of one Blood, and Redem'd by one Ransom all Nations of Men, let me never harden my Bowels against any that partake of the same Nature and Redemption with me; but grant me an Universal Charity towards all Men. Give me, O Thou Father of Compassions, such a Tenderness and meltingness of heart, that I may be deeply affected with all the Miseries and calamities, Outward and Inward, of my Brethren, and diligently imploy all my Abilities for their Succour and relief. O let not an unchristian self-love possess my heart; but drive out that accursed spirit, and let thy Spirit of Love enter and dwell there. And make me seek, not to please my self, but my Neighbor for his good to Edification, even as *Christ* pleased not Himself. Lord make me a faithful Seward of all those Talents Thou hast committed to me for the Benefit of others, that so when Thou shalt call me to give an Account of my Steward-ship, I may do it with Joy, and not with Grief. Grant this, Merciful Lord, I beseech Thee for the sake of *Christ Jesus*, my Redeemer. Amen.

OUR Duty to our Selves is to keep within those due bounds which God has set us, both in respect of the Soul and Body.

§. 47. THE Sobriety of the Soul stands in right governing its Passions and Affections; and to that several Vertues are required. 1, Humility, that is, the having a mean and low Opinion of our selves, in opposition to Pride; and the being content that others should have so of us, which is contrary to Vain-glory. *S. Mat. 5. 3. Blessed are the poor in spirit: for theirs is the Kingdom of heaven.* 2, Meekness, that is, a calmness and quietness of Spirit, contrary to the Rages and Impatiencies of Anger. *S. Mat. 5. 5. Blessed are the meek: for they shall inherit the earth.* *Ch. 11. 29. Learn of Me,* saith *Christ.*

for

for I am meek and lowly in heart. 3. Consideration, first, of our state; whether it be such that we may reasonably conclude our selves in God's favor; which we are not, if we continue in any one wilful Sin, nor can we, if we so dy, hope for any Mercy at his hands. Secondly, of our Actions; Before we Act, whether they be lawful to be done; and Afterwards whether they have been such as are allowable by the Laws of Christ. 4. Contentedness; that is, a Well-pleasedness with that Condition, what ever it is, that God has placed us in. Which is contrary to Murmuring, Ambition, Covetousness, and Envy. See Part 1. ch. 9. §. 5. 5ly, Diligence, that is, Watchfulness in observing all the dangers that threaten our Souls; and industry in Improving our Reason, Wit, Memory, and the like, so as may bring most honor to God; and the Graces and good Motions of the Spirit, by adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. 2. S. Pet. 1. §. 107. Praying for it with much more zeal and earnestness than for all Temporal Blessings.

§. 48. THE Virtues which concern our Bodies, are, 1, Chastity or Purity, 1 Cor. 6. 18. He that committeth fornication, sinneth against his own body. See more Prov. 23. 22, 28, 33, 34. And that not only to the restraining the grosser Act, but to all lower degrees. It sets a guard upon our Eyes, S. Mat. 5. 28. Hands, v. 30. Tongues, Eph. 4. 29. nay, upon our very Thoughts and fancies, 1 Cor. 3. 17. ch. 6. 9. Gal. 5. 19. See Part 1. ch. 8. §. 6. Secondly, Temperance, in Eating, S. Luk. 21. 34. See §. 40. Drinking, Prov. 23. 29. to 32. Hab. 2. 15. Gal. 5. 21. Sleep, Prov. 6. 9. to 11. ch. 23. 20. 21. See §. 53. Recreation, in which must be nothing dishonorable to God; or injurious to our neighbor; nor to the taking off our Minds from our most necessary Employments; nor only to pass away our Time, which we ought to study how to Redeem, not sling away; nor out of Covetousness, to win money, which will Tempt us to Cheating, Quarrelling, swearing, Cursing, &c. In Apparel, agreeable to the Ends for which Clothing shou'd be used, as the hiding of Nakedness, fencing the Body from cold, and Distinction of Sexes, and Qualities. See §. 1. particular 5. But in all these too much Sparing is a Fault, as well as Excess. Thirdly, Industry in our Callings, Prov. 10. 4. The hand of the diligent maketh rich. ch. 12. 24, 27.

The hand of the diligent shall bear rule. The Substance of a diligent man is precious. Ch. 13. 4. The Soul of the diligent shall be made fat. Ch. 21. 5. The thoughts of the diligent tend only to pleasantness. Ch. 22. 29. Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men. See §. 31 and Part 3. ch. 1. S. 9. and Part 1. ch. 4. §. 11. near th' ends. & ch. 8. §. 7.

§. 49. *A short Evening Prayer for a Family, upon occasion, The Preface, as §. 4. 15. or 28. The Prayer, O Most gracious God, who daily multipliest upon us thy Mercies, notwithstanding we every day renew our Provocations; Accept, we beseech Thee, of our most humble and hearty Thanks for thy unspeakable kindness towards us. Blessed be thy Goodness which has this day supplied us with Food and Necessaries, and has preserv'd [some of] us in Health, the chiefest of all outward Injoyments; [and has prosper'd the Work of our hands, and lent us our Friends to be still a support and comfort to us;] Adored be thy Love and Patience for allowing us one day more to Amend our ways; and assisting us by the Suggestions of thy Spirit, and thy gracious Providences to make up that Resignation, Humility, Contentedness, Chastity, Sobriety, Meekness, Charity, and other Virtues which are yet wanting in our Souls. We desire to show our selves duly Sensible of these indearing Benefits, by learning to Depend upon thy Providence, which has been so watchful over us; and to be contented with thy Orderings, which are so wisely fitted to our own Advantage: and by applying all Opportunities to th' Increase of that Righteousness and Holy living which Thou requirest at our hands. We fain wou'd do it, and are here sincerely resolv'd to endeavor it: and Thou hast promised to aid all those who labor in so good a Work: Be it then, O Lord, unto thy Servants according to thy Word, and enable us by thy Grace and Holy Spirit so to do. We are sensible, O God, how highly we have offended Thee, altho' we stand thus indebted for all we have, or hope t' enjoy, to thy free Grace and Bounty; How many ways have we dishonor'd our Profession, and revolted from the Vows which we made in Baptism, by Pride, and Envy, and Anger, and Discontent, and Evil-speaking, and serving divers Lusts, which then we utterly renounced, and promis'd never to live in again? We are heartily griev'd and ashamed for these and all other our Misdoings, and are fully resolv'd, by thy Grace, hereafter to Amend 'em.*
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We unfeignedly Repent of 'em, and for *Christ's* sake humbly beg to be forgiven, and that thy Grace and Holy Spirit may rid us of 'em for the time to come. Our full purpose is to endeavor after a thorow Amendment of our Ways; and thy Promise is to help us therein: O let thine Arm be our Almighty Aid, and then we shall turn to 'em no more. Keep us under the defence and care of thy good Providence this Night; make our Sleep safe, and refreshing to us. Fit us for our great Change, that it may not surprise us unawares; but that having led holy Lives, we may be happy in our Deaths, and have Comfort, and well grounded Hope in Thee. Give all Men Grace to Repent of all their Sins, and to become thy faithful Servants. Let all Christians live up to the Laws of that Religion which they profess, Especially bless these Kingdoms, [*Countries*] wherein we live; let our Governors Rule with Justice, and our People Obey with Chearfulness; Make the Rich and prosperous to show themselves Temperate in using, and Charitable in distributing of their Substance; and the Poor and afflicted to be Patient and Contented under their Burdens, relieving them in thy own good time. And cause us all to Love as Brethren, and to be Pitiful and tender hearted towards all Men. Preserve our Relations and Friends in their Souls and Bodys. Forgive our Enemies, and make 'em Kindly affected towards us. And do whatsoever Thou seest fitting for us all; for thy Son, our Advocate and only Savior *Jesus Christ*, his sake, in whose Words we beseech Thee further to hear us, according to the full Sense, and intent of 'em. Our Father &c ——— give us day by day &c ——— S. Luke 11.

The Blessing, as §. 6. *The Conclusion*, as §. 7. 17. or 30.

§. 50. BESIDES these Morning and Evening Devotions at Home, we must give daily attendance on the Publick Prayers at Church, when we can have 'em, except severe Sickness, or unavoidable Business hinder us, and nothing else; otherwise tis sloth and Covetousness, or Atheism and Irreligion keep us away. The very *Heathens*, beside their *private* Requests and Vows, made particular Addresses to their Temples in all their great Concerns, and yet abstained not from the *daily* Sacrifices, nor from the frequent Festivals of their numerous Deities. In *Egypt* (as *Porphyry* relates) they praised their Gods with Hymns three or four times every day. The *Turks* are call'd to their Houses of Prayer *five* times every day, and *six* times upon the Frydays; and he that notoriously absents himself, is punished with

with disgrace, and has a Fine set upon him: And if our Savior think it reasonable we shou'd do something more, *S. Mat. 5. 47.* how dare we call it unreasonable, when we are not injoy'n'd to do so much as they? The *Jews* had set hours of Prayers, when all devout people (*even Christ's Apostles*) *Acts. 3. 1.* went to the Temple or Synagogues to offer up publick Supplications. The *Pharisees* not only observ'd the usual hours of Prayer, but *doubled* them, and Zealously kept 'em all. Now *Jesus* tells us, our *righteousness* must exceed theirs, if ever we hope to enter into his Kingdom. *S. Mat. 5. 20.* The *Christian Church* in th' *Apostles* times met at *daily* Prayers; and so did the *Primitive Christians* for many Ages after, who had their *Liturgie*, *Eucharist* and *Hymns*, even in the night when persecution prevented 'em in the day. *Twice* a day was *not* enough for them, wherefore they appointed (*in the days of Martyrdom*) *three* set times in every day for Prayer; *Nine*, *Twelve*, and *Three*; and punctually observ'd 'em. Afterwards, in more quiet times, it was wonderful to behold th' orderly performance of *Morning* and *Evening* Prayer in huge Assemblies of Men and Women, who fail'd not of their constant attendance. These are the Men and Times whose Principles we are reformed by, but I wish that *corrupted church* who forced us to a Separation, do not prove more conformable to th' outward part of their practice in a due observance of Publick Prayer, than we who have more Knowledge, better Prayers, and fewer Excuses. Wherefore we must not feign our selves too busy; for we do lay aside our business daily for causes less weighty, and advantages more inconsiderable. If *Vanity* or *Lust*, *Satan* or his *Emissaries* call, we can find Leisure; and why not when God calls? unless we think all that time lost which is spent upon his Service, or as if we needed not his Blessing. See more. §. 8.

§. 51. AS we are putting off our *Clothes*, we must think with our selves, that the time approaches when we must put off our *Bodies* also, and then our *Souls* must appear *naked* before God's Judgment Seat, and therefore we had need be careful to make it so clean and pure by Repentance and Holiness, that He who will not look on iniquity may graciously behold and accept it.

§. 52. WHEN we are into bed, before we sleep, (*for many sleep and never wake again, till they hear the fearful sound of the last Trumpet,*) we may use the Soliloquy in th' *Introduction*, §. 39. and one or more of the seven *Night-Ejaculations* in th'

Introd.

Introd. §. 40. and in Part 1. ch. 4. §. 15. ch. 5. §. 11. ch. 6. §. 15. ch. 7. §. 11. ch. 8. §. 12. ch. 9. §. 10. And if we Wake in the Night, the Meditation and Prayer in th' Introd. §. 41. or the like.

§. 53. OUR Sleep must be measur'd by th' End for which it was Ordin'd, *to wit*, to support and Refresh our frail Bodies, and inable us to such Labors as the Duties of Religion, and Works of our Callings require of us. So that we must confine our Selves to such a moderate Degree as our Age, Strength, and Constitution call for, to make us most lively and fit for Action, and more Profitable, not more Idle. Immoderate sleep injures the *Body*, for it fills it full of Diseases, and makes it a very Sink of Humors. It dulleth the *Mind*, and the Wit, and hurts the Brain: 'Tis the Bane of a Man's outward *Estat*. Prov. 24. 33. 34. *Ye sa little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man.* see §. 48. & Part 3. ch. 1. §. 9. end.

To go Bed early, and early to Rise,

Will make a man Healthy, and Wealthy, and Wise.

And as Sleep is a kind of Death; so he which gives himself up to it, lives by so much the less time, and in that sense may be said to *Shorten his days*, or Dy before his Time, or an Untimely death, they being all one. But besides its Hurtfulness to the *Body*, *Mind*, *Estate*, and *Life*, he that does not thus limit himself falls into several *sin*: under this general one of sloth, as 1. He *wastes* his Time, that precious Talent which was committed to him by God to improve, and he that Sleeps it away, does like him in the Gospel, *S. Mat. 25. 18. Hide it in the earth.* whose doom was, *v. 30. Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.* 2. He not only *robs* the Soul of the Service of the Body, but *dulls* its proper Faculties, making them Useless and unfit for those Employments to which God has design'd 'em; of all which ill Husbandry the poor Soul must one Day give Account. Nay, 3. he *affronts* God Himself in it, by Crossing the very End of his Creation, which was to serve God in an Active obedience; but he that Sleeps away his Life, directly Thwarts and contradicts that; and when God saies, *Man is born to Labor. Job 5. 7.* his Practice saies the direct Contrary, that *Man is born to Rest*. We must take heed therefore of giving our Selves to immoderate Sleep, which is the Committing so many Sins in one.

§. 54. TO Conclude. We must Consider well, and duly *Practise* the Directions and Devotions, For *Sundays*, in th' *Introduction*, and *Part 2. ch. 1. §. 2* and *Part 3. ch. 3. §. 4*. For other *Festivals*, in *Part 1. ch. 2. §. 1* to *13*, and *Part 2. ch. 4. all*. For *Fasting-days*, in *Part 1. ch. 2. §. 14* to *21*, and *Chap. 10. all*. For *Working-days*, in this *Appendix*, with th' annexed *Almanack* and *Addition*. and For the *Sacrament of the Lord's Supper*, all th' *Instructions* and *Exercises* in this whole *Tract*.

§. Luke 10. 28. THIS do, and thou shalt live.

§. 55. AD LIBRUM.

GO little Book, and take thy Flight,
And when thou art gone from my Sight,
I shall unto JEHOVAH pray
That thou mayst prosper in thy way:
And, like the Dove which Noah sent,
When thy Indeavors are all spent,
Thou mayst Return, & bring with thee
An Olive Branch, that Men may see
The Floods of Sin begin to stay,
Which have o'rspread the Earth this day.
Tho' thou art small, thy Work is great
Whereof thou dost succinctly Treat.
Thou, in Six Languages or Tongues,
Declarest what to All belongs;
(Smooth English, Low-and High Dutch rough,
French, and Italian, thar's enough;
But, for the Malabarian's Bliss,
'Tis printed too in Portuguese.)
The one or t'other Speech in known
To Most who Christ's Religion own.
Then fly abroad into all Nations
And search all Hearts, and Habitations
Where thou dost come, that Men may see
Whether they Saints, or Sinners be:
For in the Great and Dreadful Day,
Christ Jesus, as the Judge, will say,
Come all ye Blessed, with me Dwell;
But go ye Cursed into Hell.
Reprove, Exhort, and do thy Best
To bring'em All t'Eternal Rest.

Joshua 24. 15. AS for me and my house, we will serve
the LORD. I EST that, by any means, when I have
preach-

preached to others, I myself, how'd be a Cast away. 1 Cor. 9. 27.
The Family

N. B. My Family and Closest ALMANACK never out of Date, with AN ADDITION, is printed on half a sheet of Demy Royal Paper, and must be pasted on, and folded in, next after this leaf. Is also to be sold alone, without this book.

The principal Errata, to be corrected with a pen.

To be blotted out. Page 4, line 4, was. p. 21, l. 14, 15, 27, for his sake. Pag. 90, lin. 37, want of. pa. 106, li. 31, 32, ch. 3, s. 1, 8 p. 238, l. 2, the first dy. p. 247, l. 27, the second of p. 274, l. 35, the first of. p. 275, l. 34, the last S.

To be added. Title page, line 12, after with, add Geographical. l. 28, after Exon, an Oblong Square. Page iv. line 33, after Prayers, before lin. 39, after s. 9. Absolute Obedience, ch. 10, s. 10. li. 40, before Preparatory, A. pag. v. li. 11, after for, add 12. pa. vi. l. 26, after Prayers, afterwards. p. vii, l. 2, after s. 4, add s. l. 3, after s. 5. ch. 5, s. 1. l. 4, after 26, add 34, 41, after 46, Addit. s. 7. l. 31. Heathens, Porphyry, Turks, Jews, Pharisees, s. 50. l. 37, after s. 11, Egypt, Appen. s. 50, l. 38, after the, Title. p. 11. l. 36, after hardness, of heart. l. 41, after Riches, and the lusts of other things. p. 12, l. 38, after 13, add s. p. 15, l. 31, after thro', thy Mercies in. p. 18, l. 12, after Lord, and Savior. p. 21, l. 14, after Calling, thro' the might of. after Christ, our Lord. l. 27, after obedient, thro' the might of. after Christ, our Savior. p. 28. l. 18, after against, Thee. p. 31, l. 40, after before, and on. p. 35, l. 6, after word, S. p. 41, l. 14, after Thee, and. p. 68, l. 18, after de, cap: 69. l. 22, after but, shall. l. 39, after world, and. p. 73, l. 11, after pen, to you. p. 80, l. 37, after Brethren, and the rest of our Church Catechism. p. 81. l. 5, after See, more. p. 100, l. 29, after secretly, Thou shalt purge me with Hyssop. and I shall be clean: p. 130, l. 10, after heart, and. p. 131, l. 25, before O, s. 17. p. 184, l. 14, after Cup, I say, p. 252, l. 7, after court, or. o. 291, l. 26, after still, new Springs of Love, when I come to this Sacrament of thy everlasting Love; that the new Springs may still give. p. 256, l. 36, after and, are.

To be altered. p. v, line 33, for s. 6 to 10, write to 9. page vi, l. 38, for 34 to 39, write 35 to 40. pag. vii, lin. 2, for ch. 9 s. 3, write s. 2. pa. 30, li. 26, after for, write thine in. p. 32, l. 11, for upon, write at. p. 35, l. 6, for this one, writ the few. p. 36, l. 26, for are, write is. lp. 62, title, for Whitsunday, writ June. p. 78, l. 3, for Meun, write Mon. l. 9, for we, write me. p. 80, l. 31, for the first 8, write ch. p. 86, title, for Mon, write Tues. p. 94, title, for Tues, write Wednes. p. 119, title, for ix, write viii. p. 124, 126, titles, for Tues, write Satur. p. 144, l. 30, for blessed, write crucified. p. 163, l. 21, for 61, write 11. p. 192. to 200, titles, for at write after. p. 198, 200, titles, for Sacrament-day, w. Festivals. p. 210, l. 15, for mercy, write merry. p. 214, l. 5, for se, write the, after give, wr. unto. p. 215, l. 10, for 4. wr. 5. p. 233, l. 4, for disquid, wr. disquieted. l. 18, 23, for Eccles, w. Eccles. p. 245, l. 22, for F, wr. T. p. 251, l. 9, after and, w. it. p. 282, l. 1, for stat, w. start. p. 287, l. 3, for presumption, write Rudeness. p. 296, l. 3, for write. 2

The lesser Errors of the Primer, the Sense will make good.

The Kalendar.

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The Family and Closet ALMANACK, never out of Date; Dividing the whole Bible into equal Lessons for each Month and Day, so as to Read over every Year.

Deuter. 17. 19. We shall Read therein all the Days of his Life, that he may Learn to Fear the LORD his God, to Keep all the words of this law, and these statutes to do them. Rom. 15. 4. Whatsoever things were written aforetime, were written for our Learning. S. John 5. 39. Search the Scriptures, for in them ye think ye have eternal life.

January.	D.	February.	D.	March.
Genes. Ch. 1, 2, 3. ch. 4, 10, 7. ch. 8 to 11. ch. 12 to 15. ch. 16, 17, 18. ch. 19, 20, 21. ch. 22, 23, 24. ch. 25, 26. ch. 27, 28. ch. 29, 30. ch. 31, 32, 33. ch. 34, 35, 36. ch. 37, 38, 39. ch. 40, 41. ch. 42, 43. ch. 44, 45, 46. ch. 47, 48, 49. ch. 50 to Exod. 2. Exodus ch. 3 to 6. ch. 7, 8. ch. 9, 10, 11. ch. 12, 13. ch. 14, 15, 16. ch. 17 to 20. ch. 21, 22, 23. ch. 24, 25, 26. ch. 27, 28. ch. 29, 30. ch. 31, 32, 33. ch. 34, 35. ch. 36, 37, 38.	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	Exod. 39, to Lev. 1. Levit, ch. 2, 3, 4. ch. 5, 6, 7. ch. 8, 9, 10. ch. 11, 12, 13. ch. 14. ch. 15, 16. ch. 17, 18, 19. ch. 20 to 23. ch. 24, 25. ch. 26, 27. Numb. chap. 1. ch. 2, 3. ch. 4, 5. ch. 6, 7. ch. 8, 9. ch. 10, 11. ch. 12, 13, 14. ch. 15, 16. ch. 17, 18, 19. ch. 20, 21. ch. 22, 23, 24. ch. 25, 26. ch. 27, 28, 29. ch. 30, 31. ch. 32, 33, 34. ch. 35, 36. Deutero. ch. 1 to 3. Note, on each Day the first & last mention'd are included.	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Deutero. ch. 4, 5. ch. 6, 7, 8. ch. 9, 10, 11. ch. 12, 13. ch. 14, 15, 16. ch. 17 to 20. ch. 21, 22, 23. ch. 24, 25, 26. ch. 27, 28. ch. 29, 30. ch. 31, 32. ch. 33, to Josh. 2. Joshuach. 3, to 6. ch. 7, 8. ch. 9, 10. ch. 11, 12, 13. ch. 14, 15, 16. ch. 17, 18, 19. ch. 20, 21, 22. ch. 23, 24. Judges chap. 1, 2. ch. 3, 4, 5. ch. 6, 7. ch. 8, 9. ch. 10, 11, 12. ch. 13, 14, 15. ch. 16, 17. ch. 18, 19. ch. 20, 21. Ruth chap. 1 to 4. I Sam. ch. 1, 2, 3.
April.	D.	May.	D.	June.
I Sam. ch. 4 to 7. ch. 8 to 10. ch. 11 to 12.	1 2 3	II Kings ch. 1, 2. ch. 3, 4. ch. 5, 6.	1 2 3	I Chron. ch. 32, 33. ch. 34 to 36. Ezra chap. 1 to 3.

D.I. April.	D.I. May.	D.I. June.
4 I Sam. ch. 14. 15.	4 II Kings ch. 7 to 9.	4 Ezra ch. 4 to 6
5 ch. 16, 17.	5 ch. 10, 11.	5 ch. 7 to 9
6 ch. 18, 19.	6 ch. 12 to 14.	6 ch. 10, to Neh. 2
7 ch. 20, 21.	7 ch. 15, 16.	7 Nehem. ch. 3 to 5
8 ch. 22 to 24.	8 ch. 17, 18.	8 ch. 6, 7
9 ch. 25, 26.	9 ch. 19 to 21.	9 ch. 8, 9
10 ch. 27 to 30.	10 ch. 22, 23.	10 ch. 10 to 12
11 ch. 31 to II. Sam. 2	11 ch. 24 to I Chron 1.	11 ch. 13 to Esther 1
12 I Sam. ch. 3 to 5.	12 I Chronic. ch. 2, 3, 4.	12 Esther ch. 2 to 5
13 ch. 6 to 9.	13 ch. 5, 6.	13 ch. 6 to 10
14 ch. 10 to 12.	14 ch. 7, 8.	14 Job chap. 1 to 4
15 ch. 13, 14.	15 ch. 9 to 11.	15 ch. 5 to 9
16 ch. 15, 16.	16 ch. 12 to 14.	16 ch. 10 to 14
17 ch. 17, 18.	17 ch. 15 to 17.	17 ch. 15 to 19
18 ch. 19, 20.	18 ch. 18 to 21.	18 ch. 20 to 24
19 ch. 21 to 23.	19 . 22 to 24.	19 ch. 25 to 30
20 ch. 24 to I Kings 1.	20 ch. 25 to 27.	20 ch. 31 to 34
21 I Kings chap. 2.	21 ch. 28, 29.	21 ch. 35 to 38
22 ch. 3 to 5.	22 I Chronic. ch. 1 to 4.	22 ch. 39 to 42
23 ch. 6, 7.	23 ch. 5 to 7.	23 Psalm 1st. to 9
24 ch. 8.	24 ch. 8 to 10.	24 Ps. 10 to 18
25 ch. 9 to 11.	25 ch. 11 to 14.	25 Ps. 19 to 26
26 ch. 12, 13.	26 ch. 15 to 18.	26 Ps. 27 to 33
27 ch. 14, 15.	27 ch. 19 to 21.	27 Ps. 34 to 38
28 ch. 16, 17.	28 ch. 22 to 24.	28 Ps. 39 to 44
29 ch. 18, 19.	29 ch. 25 to 27.	29 Ps. 45 to 51
30 ch. 20 to 22.	30 ch. 28, 29.	30 Ps. 52 to 59
	31 ch. 30, 31.	

D.I. July.	D.I. August.	D.I. September.
1 Psalm 60 to 67.	1 Isaiah ch. 29 to 32.	1 Ezekiel ch. 1 to 3
2 Ps. 68 to 72.	2 ch. 33 to 36.	2 ch. 4 to 7
3 Ps. 73 to 77.	3 ch. 37, 38.	3 ch. 8 to 11
4 Ps. 78 to 83.	4 ch. 39 to 42.	4 ch. 12 to 14
5 Ps. 84 to 89.	5 ch. 43 to 45.	5 ch. 15, 16
6 Ps. 90 to 98.	6 ch. 46 to 49.	6 ch. 17 to 19
7 Ps. 99 to 104.	7 ch. 50 to 54.	7 ch. 20, 21
8 Ps. 105 to 107.	8 ch. 55 to 58.	8 ch. 22, 23
9 Ps. 108 to 116.	9 ch. 59 to 62.	9 ch. 24 to 26
10 Ps. 117 to 119 part 13.	10 ch. 63 to 66.	10 ch. 27 to 29
11 Ps. 119 p. 14 to Ps. 128.	11 Jeremiah ch. 1, 2.	11 ch. 30 to 32
12 Ps. 129 to 139.	12 ch. 3 to 5.	12 ch. 33, 34
13 Ps. 140 to 147.	13 ch. 6 to 8.	13 ch. 35 to 37
14 Ps. 148 to Prov. 3.	14 ch. 9 to 11.	14 ch. 38, 39
15 Proverbs ch. 4 to 7.	15 ch. 12 to 14.	15 ch. 40
16 ch. 8 to 12.	16 ch. 15 to 17.	16 ch. 41 to 43

D. I Julij.	D. I August.	D. I September.
17 Proverbs. ch. 13 to 16.	17 Jeremiah ch. 18 to 21.	17 Ezekiel ch. 44, 45.
18 ch. 17 to 21.	18 ch. 22, 23.	18 ch. 46 to 48.
19 ch. 22 to 25.	19 ch. 24 to 26.	19 Daniel chap. 1, 2.
20 ch. 26 to 29.	20 ch. 27 to 29.	20 ch. 3, 4.
21 ch. 30 to Eccles. 2.	21 ch. 30, 31.	21 ch. 5, 6.
22 Ecclesiast. ch. 3 to 7.	22 ch. 32, 33.	22 ch. 7 to 9.
23 ch. 8 to 12.	23 ch. 34 to 36.	23 ch. 10, 11.
24 Song of Sol. ch. 1 to 6.	24 ch. 37 to 39.	24 ch. 12 to Hof. 5.
25 ch. 7 to Isa. 2.	25 ch. 40 to 42.	25 Hosea chap. 6 to 12.
26 Isaiah ch. 3 to 7.	26 ch. 43 to 45.	26 ch. 13 to Joel 2.
27 ch. 8 to 10.	27 ch. 46 to 48.	27 Joel ch. 3 to Am. 3.
28 ch. 11 to 14.	28 ch. 49, 50.	28 Amos chap. 4 to 7.
29 ch. 15 to 21.	29 ch. 51, 52.	29 ch. 8 to Jonah 2.
30 ch. 22 to 24.	30 Lamenta. ch. 1, 2.	30 Jonah ch. 3 to Mic. 4.
31 ch. 25 to 28.	31 ch. 3 to 5.	
D. I October.	D. I November.	D. I December.
1 Micah 5 to Nah. 2.	1 S. Luke ch. 12, 13.	1 Rom. 15 to 1 Cor. 1.
2 Nahum 3 to Hab. 3.	2 ch. 14 to 16.	2 1 Corinth. ch. 2 to 6.
3 Zephani. 1 to Hag. 1.	3 ch. 17, 18.	3 ch. 7 to 10.
4 Haggai 2 to Zech. 4.	4 ch. 19, 20.	4 ch. 11 to 14.
5 Zechariah ch. 5 to 9.	5 ch. 21, 22.	5 ch. 15, 16.
6 ch. 10 to 14.	6 ch. 23, 24.	6 II Corint. ch. 1 to 4.
7 Malachy ch. 1 to 4.	7 S. John ch. 1 to 3.	7 ch. 5 to 9.
8 S. Martin. ch. 1 to 4.	8 ch. 4, 5.	8 ch. 10 to 13.
9 ch. 5, 6.	9 ch. 6, 7.	9 Galat. ch. 1 to .
10 ch. 7 to 9.	10 ch. 8, 9.	10 ch. 5 to Eph. 3.
11 ch. 10 to 12.	11 ch. 10, 11.	11 Ephes. ch. 4 to 6.
12 ch. 13, 14.	12 ch. 12, 13.	12 Philip. ch. 1 to 4.
13 ch. 15 to 17.	13 ch. 14 to 16.	13 Coloss. ch. 1 to 4.
14 ch. 18 to 20.	14 ch. 17 to 19.	14 1 Thessal. ch. 1 to 5.
15 ch. 21, 22.	15 ch. 20 to Acts 1.	15 11 Thess. 1 to 1 Tim. 3.
16 ch. 23, 24.	16 Acts chap. 2, 3.	16 1 Tim. 4 to 11 Tim. 2.
17 ch. 25, 26.	17 ch. 4 to 6.	17 11 Tim. 3 to Tit. 3.
18 ch. 27, 28.	18 ch. 7, 8.	18 Philem. to Heb. 4.
19 S. Mark ch. 1 to 3.	19 ch. 9, 10.	19 Hebrews ch. 5 to 8.
20 ch. 4, 5.	20 ch. 11 to 13.	20 ch. 9 to 11.
21 ch. 6, 7.	21 ch. 14, 15.	21 ch. 12 to S. Jam. 1.
22 ch. 8, 9.	22 ch. 16 to 18.	22 S. Jam. 2 to 1 S. Pet. 1.
23 ch. 10, 11.	23 ch. 19, 20.	23 1 S. Peter ch. 2 to 5.
24 ch. 12, 13.	24 ch. 21, 22.	24 11 S. Pet. 1 to 1 S. Jo. 2.
25 ch. 14, 15.	25 ch. 23 to 25.	25 1 S. Jo. 3 to 11 S. Joh.
26 ch. 26 to S. Luk. 1.	26 ch. 26, 27.	26 11 S. John o Rev. 2.
27 S. Luke chap. 2, 3.	27 ch. 28 to Rom. 2.	27 Revelat. ch. 3 to 6.
28 ch. 4, 5.	28 Romans ch. 3 to 6.	28 ch. 7 to 11.

1.1	October.	D.1	November	D.1	December.
29	S. Luke ch. 6, 7.	29	Romans ch. 7 to 9.	29	Revelat. ch. 12 to 15
30	ch. 8, 9.	30	ch. 10 to 14.	30	ch. 16 to 19.
31	ch. 10, 11.			31	ch. 20 to the End.

An INDEX to the 150 Psalms, showing which of 'em are most proper to be Read or Sung on ev'ry diff'rent Occasion.

THE whole Book of PSALMS may be divided into
83 Psalms of Prayer viz.

FOR the Church, Psal. 7, 10, 14, 17, 35, 36, 53, 55, 58, 59, 60, 67, 74, 79, 80, 83, 86, 94, 99, 109, 122, 123, 132, 137. For the King, Psal. 20, 61, 72. For the Publick, Psal. 82, 85. For one's Family, Psal. 127, 128, 133. For one's self, viz. Penitential, Psal. 6, 25, 38, 51, 102, 130, 143. In Temptation, Psal. 22, 37, 46, 57, 64, 73. When Dejected, Psal. 13, 31, 39, 40, 43, 44, 54, 56, 120. After Wrong and Disgrace receiv'd, Psal. 28, 42, 52, 62, 69, 70, 71, 131, 140, 142. In Sicknes, Psal. 41, 49, 88, 90, 91. In the Morning, Psal. 3, 5, 16. In th' Evening, Psal. 4, 121, 141. On the Lord's day, Psal. 19, 26, 92, 95. Before Sermon, Psal. 1, 12, 78. After Sermon, Psal. 119, or any Psalm which nearest concerns the chief Arguments of the Sermon.

38 Psalms of Praise, Viz.

FOR the Church, Psal. 9, 18, 27, 48, 68, 75, 77, 87, 89, 97, 111, 124, 125, 129, 135, 146, 149. For the King, Psal. 21, 144. For the Publick, Psal. 29, 33, 47, 65, 105, 106, 107, 108, 136, 145, 147, 148. For one's Self, Psal. 11, 30, 32, 66, 134, 138, 150.

29 Psalms for the Sacrament of the Lord's Supper, viz. BEFORE, The 7 Penitential Psalms, and Psal. 50, 100, 101, 116. AT, Psal. 2, 15, 23, 24, 45, 93, 96, 110, 112, 126, 139. AFTER, Psal. 8, 34, 63, 76, 81, 84, 98, 103, 104, 113, 114, 115, 117, 118.

Give Thanks unto the LORD. Sing unto Him, Sing Psalms unto Him. 1 Chron. 16. 8, 9.

I will Sing with the Spirit, and I will Sing with the Understanding also. 1 Cor. 14. 15.

AN A D D I T I O N.

FIVE things to be the meanest Christian's serious Study, Viz. Section 1. *First*, OF the Trinity of Persons in the Unity of the Godhead; *II*, OF the Creation of Man and his Fall; *III*, OF the Nature and Offices of *Christ*, and Redemption by Faith in his Death. *These three described, and implied in the three Creeds, and in the Question and Answer after the Belief in our Church Catechism, as follows. See more P. 1. ch. 5, §. 3. ch. 6. §. 3. P. 2, ch. 2, §. 29.*

§. 2. *The Creed of S. Athanasius.*

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly. And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons: nor dividing the substance. For there is one Person of the Father, another Of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible. The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three Eternals: but one eternal. As also there are not three incomprehensibles, nor three uncreated: but One uncreated, and One incomprehensible. So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty. So the Father is God, the Son is God: and the Holy Ghost is God. And yet They are not three Gods: but One God. So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord. And yet not three Lords: but one Lord. For like as we are compelled by the Christian verity: to acknowledge every Person by Himself to be God and Lord; So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords. The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created: but begotten. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding. So there is One Father, not three Fathers; One Son, not three Sons; One Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another; But the whole three Persons are co-eternal together: and co-equal. So that in all things, *as is aforesaid*: the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved: must thus think of the Trinity. Further more it is necessary to everlasting Salvation: that he also believe rightly the Incarnation of our Lord *Jesus Christ*. For the right Faith is, that we believe and confess: that our Lord *Jesus Christ*, the Son of God, is God, and Man; God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the World. Perfect God, and perfect Man: of a reasonable soul, and humane flesh subsisting; Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood. Who altho' He be God and Man: yet He is not two, but One *Christ*; One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God; One altogether; not by confusion of Substance: but by unity of Person. For as the reasonable Soul and Flesh is one Man: so God and Man is One *Christ*. Who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty: from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their own works. And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire. This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

§. 3. *THE Doctrine of this Creed is pure, and contradicts expressly all those Heresies which the Catholick Church condemn'd in the Primitive Councils: as of Sabellius, Arrius and Eunomius. Macedonius, Samosatenus and Photinus, Apollinaris, the Valentinians, Nestorius and Eutyches. And the very words of this Creed are frequently found in the Writings of th' Orthodox Fathers, as S. Ignatius, S. Augustine, Boethius, and Council 4. of Toleran c. 1. And has been receiv'd as Orthodox by all Christian Churches for many Centuries. And the Reverend Bishop Usher O. tells us of an old Psalter, written at least a thousand years ago in which is this Creed, with the Title of the Catholick Faith. And the Catholick Church, differing in some other points, agrees*

grees intirely in these. And those who deny these Doctrines are condemned in Scripture, and the Heresies here opposed are call'd damnable Heresies. Therefore there is sufficient reason for me to say this excellent Creed with a firm Faith, and to admire and believe it, tho' I cannot fully comprehend it, and t'improve it as directed after

§. 4. *Th' Apostles Creed, in twelve Articles.*

1, **I** Believe in God the Father Almighty, Maker of heaven and earth: and 2, In *Jesus Christ* his only Son, our Lord; 3, Who was conceived by the Holy Ghost, Born of the Virgin Mary; 4, Suffered under Pontius Pilate, was crucified, dead, and buried; 5, He descended into hell: The third day He rose again from the dead; 6, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; 7, From thence He shall come to judge the quick and the dead. 8, I believe in the Holy Ghost; 9, The holy Catholick Church; The Communion of Saints; 10, The forgiveness of Sins; 11, The resurrection of the Body; and 12, The life everlasting. *Amen. See Part I, ch, 10. §. 55.*

§. 5. *SOME ascribe the Penning of the 1st Article to S. Peter. The 2d to S. John, the beloved Disciple, Evangelist and Divine, Son of Zebedee. The 3d to S. James Major, Bishop of Jerusalem, Brother of John, Zebedee's son. The 4th to S. Andrew. The 5th to S. Philip. The 6th to S. Thomas. The 7th to S. Bartholomew. The 8th to S. Mathew. The 9th to S. James Minor, our Lord's Brother. The 10th to S. Simon Zelotes, the Canaanite. The 11th to S. Judas, or S. Jude, the Brother of S. James minor. The 12th to S. Matthias.*

§. 6. *In our Church Catechism.*

Question. *WHAT* dost thou chiefly learn in these Articles of thy Belief? **Answer.** *First*, I learn to believe in God the Father, who hath made me, and all the World. *Secondly*, in God the Son, who hath redeemed me, and all mankind. *Thirdly*, in God the Holy Ghost, who sanctifieth me, and all th' elect people of God.

§. 7. *THIS Creed may First. direct and assist my Prayers, (Faith being necessarily presupposed in all that pray. Heb. 11. 6.) by contemplating the Power of an Almighty Father; the Love of his most Merciful Son, our Redeemer; and the Grace of the Holy Spirit, our Sanctifier; Which will teach me reverence and fear, sincerity and longing desires, hope and cheerful expectations. When I have profess'd my Belief in the*
Faith.

Father Almighty / maker of heaven and earth; how readily shall I run to him for the supply of my Wants? When I've declared my Assurance that Jesus Christ the Son of God was made man, born among us, lived with us, and died for us, rising again and returning to heaven to plead our cause, and prepare a place to receive us; can I then forbear to cry unto God thro' Him for Pardon and Peace, and all the Benefits of his Passion? When I have protested my Belief in the Holy Ghost which in the Catholik Church gives Remission of Sins, and after this life shall raise up our Bodies to life everlasting; then I shall feel my heart strongly mov'd to petition God for th' aid of his Holy Spirit to work these Graces in me, and prepare these Benefits for me. The premising my Faith to my Prayers removes my Fears, and quickens my desires, instructs me what to ask, of whom to ask, and in what manner to make acceptable Addresses. Secondly, It may Regulate my Life: for I DO not enough believe any thing; until I act according to my Belief. Every man's natural Logick will inable him to argue thus; He that believes God to be Almighty, and that He did make, and doth preserve him, and all the World; must love and fear Him: But I believe in God the Father Almighty &c; Therefore I ought to love and fear Him. Or thus, The poor sinner who believes in Jesus Christ, and is persuaded He was made Man, and was crucified / dead / and buried &c., to redeem all men that repent; cannot but apply himself to Him with penitence and importunity for Salvation: But I believe all this: Therefore I am obliged to apply my self to Him with penitence and importunity for my Salvation. The most ignorant, with a little Consideration, and without any Rules of Art, may easily find in this manner, what will be the natural result of every Article, and what effect it would produce in all that heartily imbrace it. Who is so rude, but he can tell what manner of persons they ought to be, who believe in an All-seeing and most Holy God; who confess a Resurrection of the Body; a universal and dreadful Day of Doom; and an eternal State of Joy, or Misery to follow after it? I fear God will account those Christians amongst Unbelievers, who say their Creed daily, yet live as if they did not believe one syllable of it. Good men anciently advised all Christians to repeat the Creed every morning, not as a Prayer, or a Preservative from sin, merely by the force of the Words, but to put them in mind that they were

were followers of Jesus, who had done and suffered so much for 'em, and to quicken themselves to Love and good Works, which are the natural Fruits of Faith in Christ, &c. and so it must me; and as a further help I consider

§. 8. *The Constantinopolitan, sometimes call'd the Nicene Creed.*

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord *Jesus Christ*, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

§. 9. *THIS Creed was composed in the 2d. General Council at Constantinople, probably by the famous Nazianzen, Anno Dom. 383, in the time of Gratian and Theodosius the great, approv'd of by 150 Bishops, and confirm'd by the Imperial Authority. It is sometimes call'd the Nicene Creed, because it differs very little from that which was composed in the first General Council at Nice: nor did this Council, intend it for a new Creed, but only a fuller explication of some Articles, in order to a more particular confutation of the Arrians, the Macedonian, Photinian, and Eunomian Hereticks. This may be recited every day with a new devotion, and improved as directed above; But especially in order to the holy Communion: for there the least doubt or hesitancy in these*
main

main Articles will make the soul lame in the whole performance And since this Sacrament is the peculiar Badge and cognizance of Christians, wherein we do avow the Lord Jesus to be our Master, and publicly own our selves Disciples of his Religion, I'm strictly obliged to. and therefore must duly inform my self

§. 10. IIIly, OF the Doctrine of th' Eucharist; as in our Catechism.

Question, How many Sacraments has *Christ* ordained in his Church? Answer. Two only; as generally necessary to Salvation, that is so say, Baptism, and the Supper of the Lord. Quest. What meanest thou by this word Sacrament? Answer. I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by *Christ* Himself, as a means whereby we receive the same, and a pledge to assure us thereof. Q. How many parts are there in a Sacrament? Answer. Two: the outward visible Sign, and the inward spiritual Grace. Q. Why was the Sacrament of the Lord's Supper ordained? A. For the continual remembrance of the Sacrifice of the death of *Christ*, and of the Benefits which we receive thereby. Q. What is the Outward part or sign of the Lord's Supper? A. Bread and Wine, which the Lord has commanded to be received. Q. What is the Inward part or thing signified? A. The Body and Blood of *Christ*, which are verily and indeed taken and received by the faithful in the Lord's Supper. Q. What are the benefits whereof we are partakers thereby? A. The strengthening and refreshing of our souls by the body and blood of *Christ*, as our bodies are by the bread and wine. Q. What is required of them who come to the Lord's Supper? A. To examine themselves whether they repent them truly of their former sins; stedfastly purposing to lead a new life; have a lively faith in God's mercy thro' *Christ*; with a thankful remembrance of his Death; and be in Charity with all men.

If ye know these things, happy are ye if ye do them. S. *Iohn* 13. 17. To perform which I get

§. 11. Vly, And study THE Poor Man's Library: [The Bible with the Service; A Concordance; The Practice of Piety; The whole Duty of Man; and This, or my Little Manual for the Feast of Feasts.] tho' I make hard shifts for it, to attain to Happiness in

THE END.




More Errata to be mended with the Pen.

Alter. Title page, line 17, with A, begin another line. li. 24, for of which, write whercof, pag. 43, l. 18. for Elias, write Elijah. pa. 86, l. 6. for Lord, wri. Savior. p. 122, l. 4, for is said to be, wr. was, p. 123, l. 3, for how, wr. and. l. 4, for had, w. He having. l. 5, for how, w. and. l. 4, for had, w. He having. l. 5, for how, w. and. l. 13. for suggests, w. declares. l. 21, for represents, w. shows. l. 30, for puts, w. informs' l. 35, for mens souls, w. Mankind. p. 122, 125 to 128, for §. 3, 4, &c. w. §. 2, 3, &c. to §. 9, instead of §. 10. p. 225, l. 20. for me, w. we. p. 233, l. 31, for by, w. thy. p. 315, l. 8. 'twixt Father and this, shou'd be a line, thus_____.

Add. Page 1, l. 34, Rev. 1, 10. pa. 20, l. 38. after day ----. S. Luk 11. p. 35, l. 11, after all, the company of Heaven. after &c. as in §. 2: p. 36. l. 20, after Archangels, and with all the company. after &c. as in §. 2. p. 37, l. 31, after Angels, and Archangels, and with all the. after &c. as in §. 2. p. 39. l. 33, after thro', our only Mediator and Advocate. p. 42, l. 35, after thro', the Merits of thy only Son, p. 44, l. 32. after we, 'll. p. 47. l. 7, after only, first. p. 78, l. 12, after thro', the Merits of. after our, Savior. p. 79, l. 11. after Century, saies. p. 86, l. 25, after thro', thy Son. p. 94, l. 35, after thro', the Satisfaction of thy Son. p. 111, l. 37, after thro', Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. p. 130, l. 13. after Man, [creature] p. 209, l. 8, after The, same. l. 9, after doing, and. l. 16, after cords. yea, p. 233, l. 34, after shall, we. p. 234, l. 26, after it, is, p. 282, l. 30, after or, the.

Blot out. p. 78, l. 12, Lord, p. 92, l. 3, 4, and incline. p. 94, l. 36, Jesus Christ. p. 111. l. 37, Jesus Christ our Lord. p. 115, l. 17, incline. p. 123, l. 30, in mind.

By the Sense you'll be able rectify the Printers small Faults in Spelling, and in Pointing, &c.

 I print this Half Sheet, partly t' avoid pasting on that mentioned in page 348; but chiefly to discover to the Reader th' above Mistakes in printing, which I've since found out.

Allen

